

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is exactly nine years and a half since Solomon SCHECHTER died. He was an indefatigable worker in the cause of Jewish scholarship, and he delivered his last lecture only five hours before he died. Among his most important contributions were two series of *Studies in Judaism* (1896-1908); and to those who care for things Jewish it is a matter of great satisfaction that some of his published and unpublished papers have been collected and issued as a *Third Series* (The Jewish Publication Society of America, Philadelphia).

The wide range of subjects attests the versatility of the man. The opening chapter deals with Jewish Saints in Mediæval Germany; the concluding chapter represents Notes, lovingly collated by a pupil, of Lectures on Jewish Philanthropy. One chapter is devoted to the Talmud, a reprint of the article in Hastings' *DICTIONARY OF THE BIBLE*: another deals with the Study of the Talmud. A chapter is given to Abraham Geiger, and another to Leopold Zunz, two scholars who represent very different types of Judaism. And there is a chapter on a theological romance which appeared under the title 'As Others saw Him: A Retrospect, A.D. 54.' The 'Him' is Jesus; so that we have in this volume the attitude of a powerful and singularly well-equipped Jewish mind, not only to the history and literature of the Jewish people, but also to the great figure of the Christian faith.

We turn first to the chapters on the Talmud. SCHECHTER had dealt with this before in the Second Series of Studies, but this is an altogether new discussion. The writer laments, no doubt justly, that to most people the Talmud is an almost entirely unknown quantity. Whether he is right in saying that 'for every Englishman who has read a line of the Talmud there are ten who have read the Rig-veda,' he is certainly within the mark when he says that there are 'numerous writers who have never read a line of the Talmud and yet have not hesitated to judge it.'

His chief complaint is that the Talmud, when it is studied at all, has not been studied for its own sake, but always to subserve some foreign purpose. It has been 'used or misused for every purpose except that of honest, dispassionate, and scientific inquiry.' SCHECHTER illustrates his point by subjecting to a lengthy and searching criticism Edersheim's 'Life and Times of Jesus the Messiah,' which, while admitting its erudition, persuasiveness and earnestness of purpose, he regards as 'a signal example of the manner in which the Talmud is misinterpreted and misapplied.' In particular he objects to his 'jaundiced' opinion of the Rabbis as a body, and of the scant courtesy with which he treats them. Since this essay was written, more justice has been done to Pharisaism, but the chapter is a wholesome reminder of the knowledge and

skill which are necessary to tread these labyrinthine ways.

To one who is interested in the Jewish Reform Movement not the least interesting chapters of the book are those on Geiger and Zunz. Geiger was the most prominent leader of the Reform Movement among the German Jews during the nineteenth century, but though SCHECHTER is constrained to acknowledge his profound scholarship, he has little sympathy for the spirit by which his work was animated. Geiger was bitterly hostile to any national aspiration on the part of the Jews, which he regarded as alike romanticism and reaction. To him Jerusalem was a symbol rather than a place, and the longing for Palestine was something morbid and diseased. He was definitely hostile towards such symbols and ceremonies as tended to preserve the distinctiveness of Israel. What Israel needed was to be humanized.

This to SCHECHTER is intolerable. 'Is this the time,' he indignantly asks, 'when the thought of nationalization is universally accepted, to destroy it as far as Israel is concerned? Should we not rather cherish it as the best antidote against the poison of utter assimilation which threatens us now as never before?' His ideal among modern scholars is Zunz, who 'never apologized for the existence of Israel,' but 'loved Judaism with all his heart, and regarded the separateness of Israel, alike in nationality and religion, as a historical fact, which needed no apology.' The Essay on Zunz presents a valuable summary of the argument and contents of his famous 'Gottesdienstliche Vorträge der Juden.'

The chapter on Philanthropy covers a wide range, including among other things the Jewish attitude to suffering, poverty, work, hedonism, asceticism, and celibacy. Some of the best things, however, in this connexion are said in the first essay. Note these characteristically kindly references to animals, which are almost worthy of the writer of the Book of Jonah—they are taken from a mediæval Book of

the Saints. 'The man who is cruel to animals will have to answer for it on the Day of Judgment, and the very drivers will be punished for applying the spur too often.' 'Be ever careful to feed the poultry in thy house before thou takest thy meal.' 'Never keep back thy mercy and compassion from anything which the Holy One, blessed be He, created in this world, be it even a dog or a cat or a creeping thing, or even a fly or a wasp.'

For Christian readers the chief interest of the book will probably centre round the chapter 'As Others saw Him.' Though there is much with which they will disagree, there are some things from which they may learn. Here is a thought, for example, provocative in both senses of the word: 'A thorough study of Jewish literature will lead to the conviction that Jesus was less meant as an incarnation of God than as an incarnation of Israel.' Again, there is the 'provocative' suggestion that the original text of Lk 10³³ ran, 'a certain *Israelite*' instead of '*Samaritan*.' 'We shall thus have to replace the Good Samaritan of the Parable by the Good Israelite, who is the third estate of Jewish society, as the Priests and Levites were the first and second.'

SCHECHTER's criticism of the story of Jesus and the money-changers can only seem to a Christian reader to rest upon a pathetic misconception of the originality and force of Jesus. He argues that neither beasts of sacrifice nor doves were sold in the Temple, but either in some stables in or outside the city, or on the Mount of Olives; and further that 'even with regard to the money-changers, there are still grave doubts whether they had their stalls in Jerusalem or in the Temple: the former is the more likely.' In a well-disciplined society, we are told, in which every member received his orders from the chief official, 'neither the scourge nor even quotations from the Bible are the proper means to effect a reform.' It appears that 'the reformer would first apply to a proper court, which alone had the power of altering the regulations.'

Are we really asked to believe that such con-

ventional standards of action are applicable to the unconventional and intrepid Jesus, the Jesus who hurled His radical challenge at so much, and who fearlessly criticized the venerable Mosaic law itself? When SCHECHTER urges that 'those who are so anxious for the rehabilitation of Jesus in the synagogue had best apply themselves to the rehabilitation of Israel in the synagogue,' we can only say that any adequate rehabilitation of Israel must include the rehabilitation of Israel's greatest Son. The synagogue will be all the richer and better for the presence within it of Jesus.

Readers of the Rev. T. W. PYM's excellent book on 'Psychology and the Christian Life' will welcome its sequel, now published under the somewhat unfortunate title of *More Psychology and the Christian Life* (S.C.M. ; 4s. net). It is an eminently wise book and deals in a most helpful way with the bearings of the new psychology on the problems of the Christian life. The use and misuse of the imagination, its influence on belief, instinct and will, and the relation of faith and auto-suggestion are some of the topics handled, all of them in a finely Christian way.

On the sublimation of the primal instincts Mr. PYM is particularly good. A situation has arisen which urgently calls for right handling. The theories of the new psychology have been perverted or honestly misunderstood to fit the low prevailing standard of morality. 'Darwinism, either truly repeated or misunderstood, became popular talk much more slowly than the mixture of truth and falsehood, commonly supposed to be "the new psychology" straight from the lips of Freud and Jung, has invaded the mind of the man in the street. It is commonly and quite erroneously argued that here is scientific justification for the old lie—"You can't help it; it's human nature." Ten years ago the young man seeking to justify sex-irregularities would say, "After all, we're made like that; it's natural; and it's no good going against Nature." To-day he

says, "Repression's most awfully dangerous. Lots of people who have nervous breakdowns get them through trying to be too moral. One mustn't sit on the safety-valve."'

What is the Christian answer to this new popular gospel of self-expression? In the first place, let it be made plain that mere stifling of impulse never was a cardinal point in the teaching of Jesus Christ; and the Church must learn, if she has not already learnt, that repression is not an adequate method of teaching moral conduct. On the other hand, it must be pointed out that certain emotions may have been stimulated in an unnatural and sinful way till they have become overwhelming lusts. 'It is absurdly untrue to say of the emotion so stimulated and intensified, "It's natural; I can't help it." It is in its way as artificial as the new appetite created during the banquet by the emetic in ancient Rome.' To preach surrender to these lusts is to renounce morality and claim to live as do the beasts. Still further, men must be taught that it is always possible to find for emotional energy other avenues of expression and means of satisfaction. 'Religion itself, all that is meant by loving God; the call to help mankind in however humble a way, a call that is instinctive in us really because we are members of a group or herd; expression through music and the other arts; the pursuit of adventure; friendship and worship—these will absorb some of the emotion which may not be spent in physical indulgence.' There will still remain for some a surplus of emotional energy which, apparently, must be controlled rather than expressed, but the struggle is not impossibly hard, nor need it result in defeat. 'Provided that mere repressive control has not been the policy adopted towards the sex-instinct as a whole, no harmful results need be feared as a consequence of the control of what remains, and there can be few psychologists of repute who would say otherwise.'

The reply, then, of Christianity to claims for self-expression is anything but a sheer negation. But it is no use pretending that the gospel of Jesus

can be so easily accommodated to what is really the claim advanced by many, that they are free to do exactly what they like. For the heart and centre of Christianity is not self-expression at all, but self-sacrifice. Here the self-expressionists raise a profound objection which cuts at the very roots of the faith. 'The Cross is a denial of life and a denial of self. As the Cross was physical mutilation, so are self-denial and self-sacrifice a mutilation of personality. It is inartistic, they say, it is ugliness and starvation. This line is urged, not only by the avowed hedonist, but by many who are quite sincere in believing that if God there be He must needs be Beauty, as well as Truth and Goodness.'

Again, what is the Christian answer? Briefly it is this, that assuredly beauty is an essential part of the Christian religion, but there is such a thing as beauty of character. We shall differ, no doubt, in our judgment of what is beautiful in character. 'But no matter whom we select it will never be one who has lived life on the principle of giving rein to primitive impulse. It will always be someone who has trained and disciplined or used natural impulse to what he conceived to be the best.'

Still there remains an extremity of self-sacrifice, as we see it in the Cross, which does seem to some an utter negation of life, and the question is asked, 'What else is this than starvation of life? In what is it creative?' Awkward as the question seems at first, it is amazing that it can be asked at all, for sacrifice is as creative as the act of the mother who gives her life for her child. 'Through the Resurrection Christians believe that the Cross is the Gateway of Life. But even those who as dogmatically assert that Calvary was the end of Jesus Christ cannot deny entirely the creative value of Good Friday.' Even standing alone, the Cross of Jesus Christ, the symbol of utter and complete self-surrender, has proved the most truly positive and creative symbol in the history of the world. 'Our experience of life to-day witnesses the same. It is blasphemy both against living and dead to say that those who have dedicated themselves at the risk of

life itself to a cause or person other than their own are, or were, starved and mutilated personalities as a result of their gift. The compelling force that issues from many a man and woman is engendered by self-sacrifice alone. Yet here again those whose system of values is narrowly material, who deny the reality or the use of the spiritual, take no account of the most important element in personality. They do not see how true it is that those who are prepared to lose life find it, and that self-sacrifice is the climax of self-expression because it is the highest expression of Jesus Christ who is God.'

There seems to be at the present time a marked increase in propaganda of one kind and another. In religious circles it takes the form of 'Tracts for the Times,' and no less than three series of these have come our way and been noticed from time to time. The latest is the issue of *Papers in Modern Churchmanship* (Longmans; 3d. each), the title of which sufficiently indicates their general position. We have received four, one by DEAN INGE on *Liberalism in Religion*; the others on *The Nature of Punishment and Forgiveness*, by Mr. Douglas WHITE, M.A., M.D.; *What is the Church?* by Dr. Hastings RASHDALL; and *Criticism and the Old Testament*, by Professor KENNETT.

DEAN INGE is President of the 'Churchmen's Union,' and his tract may be regarded as a manifesto of Anglican Liberalism. It will be of interest, therefore, to give some account of it in columns which are devoted to the record of contemporary thought. The DEAN begins by deploring the fact that a clergyman is often regarded simply as a partial advocate who is bound to support the beliefs of his 'school' rather than as a fearless exponent of truth, and he claims that a belief in intellectual honesty is the mark of the theological Liberal, a complete confidence in reason as man's highest endowment and a rejection of obscurantism as treason against the spirit of truth.

This is mainly where the Liberal is to be distinguished from the Modernist. The DEAN thinks it is a pity 'Modernism' is becoming a usual designation of progressive thinking, for Modernists repudiate any sympathy with Liberals and reject their whole system. 'Modernism' is the accepted name of a school of thought in the Roman Catholic Church, and it differs fundamentally from Liberalism, being based on a different philosophy and a different attitude towards Church History.

The Modernist leans to pragmatism. The Church's dogmas are not truths of science; they are means by which the religious idea, embodied in the Church, came into the life of the people. Truth, in the religious sphere, means not factual accuracy, such as the historian and the man of science aim at, but whatever brings the mind into right relations with the Divine. 'Lex orandi, lex credendi,' which means that truth is what has devotional value. In consequence, the historical and scientific discoveries of the present day, which have had such destructive effects upon the faith of the educated, do not really touch the Catholic faith, which is not based on reason. Religion is fundamentally irrational. That is the philosophy of Modernism, and it reveals the actual methods by which the Catholic Church, as a great political institution, has flourished. To sum up, Modernism is Catholic, institutional, anti-rationalistic, and pragmatic.

Liberalism is very different. To begin with, it is Protestant, and this means that the centre of gravity in its religion is not the Church, but the Person of Christ. If Loisy and Tyrrel are representative Modernists, Matthew Arnold, Seeley, Harnack, Dr. Rashdall, and Dr. Glover are typical Liberals. Secondly, it is rationalistic. 'Rationalism' is often used loosely as a synonym for infidelity, but it really signifies a reliance on reason. The fact that the Modernist calls his opponents 'Intellectualists' and the Liberal calls his opponents 'Traditionalists' sufficiently indicates the divergence on this point. 'If I could not believe that Christi-

anity is essentially rational,' Dr. Rashdall declares, 'I could not be a Christian.'

DEAN INGE then proceeds to a crucial point. 'In what sense, it may be asked, does the Liberal believe in the Divinity of Christ?' It is not possible, he says, to give an answer which holds good for all the school; but 'most Liberals would say that since Christ has lived and died, we have learned that an Incarnation of the Deity under the conditions of human existence must manifest itself in a perfect moral character and a supremely self-sacrificing life.' Dr. Glover has put the matter in the right way. Christian apologetics have been chiefly concerned in proving that the Incarnate Christ had the attributes of God. But what Jesus came to teach was not that He was like God, but that God was like Himself. 'He that hath seen me hath seen the Father.' If we look upon the matter in this light, we shall envisage the essential attributes of Divinity rather differently, and admit that nothing more Divine can be conceived than the human Christ.

But this is not the whole of a Liberal's faith. He does not worship a dead Christ, nor turn his gaze only upon the first century of our era. The Pauline and Johannine doctrine of the Holy Spirit means a great deal to him. This doctrine is that though Christ is withdrawn from our bodily eyes, His Spirit lives and works in the world. The presence of the Holy Spirit is a continuation of the Incarnation under another form. This is part also of the Catholic teaching; but whereas the Catholic finds the guidance of the Holy Spirit in the official acts of the Church, and in the sacraments which are dispensed by the Church's ministers, the Protestant looks for evidence of the activity of the Spiritual Christ mainly in the lives of saintly men and women and in the experiences of private prayer.

'In proportion as the Liberal Christian is leading a devout and Christ-like life, he will be found to make the centre of his religion the personal intercourse which he believes to exist between the human soul'

and the glorified Christ, "the same yesterday, to-day, and for ever." He is indifferent to the evidence that Christ rose, because he feels and knows that He is risen.' The modern believer has the same reason as St. Paul for making the identification

of this indwelling Spirit with the human Jesus, namely, the 'testimony of the Holy Spirit,' the felt unity of the Christ whom we know from the Gospels, and the Christ who is with us when we pray.

The Sunday School and the Child.

BY THE REVEREND CAREY BONNER, GENERAL SECRETARY OF THE NATIONAL SUNDAY SCHOOL UNION.

THE title given by the Editors brings us at once to the heart of the subject. It sets before us two factors: (a) an organization—the Sunday School, and (b) a living being—the child. Which is the greater in importance? and which is to have our first concern? Is the Child to be fitted to the Sunday School? or is the Sunday School to be fitted to the Child? The questions are vital ones. Many workers—implicitly at any rate—are, in their methods, answering 'Yea' to the first query. To them, the Sunday School is a moral and spiritual machine that gives shape to the scholar's character. Their position may be stated thus: 'Here are we, adult Christians, with our adult theology, experiences, and ideas. Bring the children to us and we will mould them according to our plan.' Such a position in my judgment is both false and harmful.

There is a better way. When our Lord spake concerning the institution of the Sabbath, and its relation to the living creature—Man, He gave us an infallible principle for guidance in such matters. Following that principle, we may take as our axiom that 'the Sunday School was made for the Child, not the Child for the Sunday School,' because we realize, as our Master did, that a living being is greater than an institution.

Without a doubt, therefore, our first concern is with the scholar. The Sunday School is simply an instrument aiding us to bring that scholar into a real relationship with God. But the bringing must be done in a child's way.

Speaking generally, the end we have in view is the religious education of the young people, in the Christian sense of that term.

I. We train life. Accordingly, WE MUST FOLLOW THE METHODS THAT ARE RELATED TO THE LIFE OF

THE SCHOLAR. Organization should be the outward expression of life. Our first task is to study the child's interests and features of character. No sooner do we enter upon such study than we discover widely varying characteristics at the different stages of the child's development, and, at once, it becomes apparent that our plans must be carefully adapted to each of these unfolding stages.

At the first, when dealing with little folk, from, say, five to seven or eight years of age, we find them with abounding activity, loving to do things; with their outlook on life dominated by imagination and by feelings rather than by reason; with their interests chiefly centred upon what they see going on around them; and with an ability to understand abstract truth only when it is put in concrete form.

How can we so plan our organization as to provide for the outward expression of these faculties? An answer is supplied when we witness the working of a true 'Primary Department' such as may be found in hundreds of modern Sunday Schools. Here the little people have their separate spacious meeting-room, made beautiful by flowers and pictures, with a small chair for each scholar. Here, with marches and other outlets for activity, with simple songs and verse-prayers whose words are well within their apprehension, with the Leader's telling of Bible stories, and with Nature Talks, we find that every item of work gives the young scholars an opportunity to express their actual interests. As a result, there is good order and an atmosphere of joy and reverence. Surely it is right and fitting that a small child's first learning of the love of God in Jesus Christ should be associated with one of the brightest and happiest experiences of the week.

Then, when passing to the ages of from eight to

eleven and a half or twelve, we come to boyhood and girlhood; and soon discover new characteristics asserting themselves and early characteristics manifesting themselves in new forms. Here is the stage where interest is gradually transferred from stories of pure imagination, such as fairy tales, to incidents in the lives of real men and women; where emphasis is increasingly laid upon facts and actualities; where stories of action and adventure exert a powerful fascination, and hero-worship develops; where dramatic instincts lead the boys and girls to take delight in doing things such as their elders do, and, generally, in imitating the actions of others. At this stage memory often advances to its full strength, and the individual child eagerly embraces every opportunity to pit his own powers against those of his fellows.

Again, in a well-organized 'Junior Department' of the Sunday School, every detail of the session is adapted to the changed conditions of the scholars' natures. Hymns, lessons, and expression work of a different type are selected, memorizing of Bible passages is encouraged, and provision is made for the scholars themselves to take their part in the working of the Department, so that they gain a clear conception of the part they have to play in the life of the community, and of service for others rendered in the spirit of that Lord who was among men as One who served.

Similarly, in the further grades of early and late adolescence. No plan is admitted in the Intermediate and Senior Departments that has not its direct relation to the lives and characteristics of the young people concerned. If we keep close to life we cannot go astray, because God is its Creator and is manifesting Himself in each life as it unfolds from stage to stage. Only thus can we truly be *'workers together with him.'*

We turn now to one or two of the particular parts of Sunday School work in order to find how far our guiding principle affects these aspects of our task.

II. Take, for example, THE LESSONS THROUGH WHICH WE ARE TO TEACH THE CHILD ABOUT GOD AND OUR SAVIOUR CHRIST. If we make the scholar our first concern, we shall see that from the storehouse of the Divine library of the Bible we must select and use only the material having a real interest to the children and young people; for our teaching will be useless unless it is related to the life of the child. In this way alone can we expect to make Divine truth incarnate in that life.

Begin with the little children of Primary age. Glance again at the brief summary of the phases of child character belonging to that age. What type of lesson will be in line with these phases? Here are six topics taken from the Primary Course issued by the British Lessons Council: 'The Child Jesus,' 'Jesus the Helper,' 'Stories of Kindness told by Jesus,' 'God's Care for Children,' 'The Child Samuel,' 'God's Beautiful World.' Who can doubt that these aspects of Bible teaching will make a strong appeal to the little folk?

Again, bearing in mind the special interests of boys and girls at the Junior stage, we can but recognize the suitability of sets of lessons selected from the Graded Course for Junior Scholars, namely, 'Jesus, the Leader of Men,' 'Joseph, faithful to God and Man,' 'Moses, the Pathfinder of Israel,' 'The Story of Gideon,' 'Peter, the Disciple in Training,' 'Paul's Life.'

In like manner we shall acknowledge the fitness of Intermediate Lessons such as 'Jesus the Hero of Heroes,' 'The Hero as King,' 'Stories of Kingly Virtues,' 'Jesus and His Friends,' and 'The Making of the Hebrew Kingdom'; and of the more advanced subjects in the Senior Lists, *e.g.* 'Bible Difficulties and Christian Certainties,' 'Aspects of the New Testament,' 'What did Jesus mean' (studies in difficult sayings), 'Some Modern Questions of Conduct.' These lessons should be viewed in the light of the general purpose of the Graded Courses, namely, 'To bring all the scholars into personal relationship of faith in and obedience to Jesus Christ as Saviour and Lord, and to that Christian conduct and service which are the fruits of His Spirit.'

This purpose can best be fulfilled when we awaken and maintain the interests of the scholars as we lead them step by step into an intelligent and whole-hearted allegiance to Jesus Christ their Lord and Master.

Compare this method of Bible study with that lately suggested by certain advocates of an opposite principle to the one for which we have been pleading. Within the last two or three years the Graded Lessons have been adversely criticized on the ground that they are not sufficiently doctrinal, and the critics have published a list of Lessons to take their place. As there is only one list issued, we naturally conclude that this is to be used uniformly for scholars of all ages. Its general title is 'Great Doctrines of the Bible.' Here are some of the

subjects provided as lessons. Three are upon the Bible itself, as (a) 'The Word of God,' (b) 'Inspired,' (c) 'Its Subject and Purpose.' A Course is set upon (1) 'God the Trinity'—(a) 'His Power and Deity'; (2) 'The Father'; (3) 'The Son'—(a) 'His Pre-existence,' (b) 'His Incarnation,' (c) 'His Substitutionary Sacrifice,' and (d) 'His Priestly Ministry.' Other lessons deal with 'God the Holy Spirit,' and such topics as 'The Fall,' 'The Nature of Sin,' 'Its Punishment,' etc.

Now, one willingly grants that these titles represent great doctrines found in the Bible; further, one grants that these subjects might well be studied in a senior class of devoutly minded disciples. But of what practical service can they be in the Christian teaching and training of little children and young people? One has only to submit them to the test of actual use in an ordinary school in order to prove their uselessness as lesson material, because they are so remote from the thoughts, feelings, and interests of the youthful scholars. One might as well attempt to take a class of little children through a course of advanced literature and Philosophy, or through the problems of Euclid!

The probable result of using these lessons would be that the children (to quote from George Eliot) might gain 'a religious vocabulary rather than a religious experience.' Moreover, they would be like those mentioned by the same author, who, in a certain Sunday School, 'had their memories crammed with phrases about the blood of cleansing, imputed righteousness, and justification by faith alone, which an experience lying principally in chuck-farthing, hop-scotch, parental slappings, and longings after unattainable lollipops, served rather to darken than to illustrate.'

It is comparatively easy to store the heads of children with theological terms, but ours is the nobler and more difficult task of bringing the religion of Jesus Christ into their hearts till it becomes the motive power of their lives. If this is ever to be accomplished we must keep true to our guiding principle. The material we use must be related to life if it is to have a living influence upon the young people.

III. This principle will guide us also in THE METHOD OF OUR TEACHING. The art of teaching is the art of so putting things that they become part and parcel of the scholar's being. The truth of our lesson, however beautiful and perfect it may be in itself, is of no service until it has been set in such a

form that it is brought home to the life of the child. No lesson is effective till it has been prepared and given from the 'scholar's end.'

How much effort on the part of earnest and sincere teachers is thrown away through failure to grasp this law! Occasionally, also, the so-called 'Lesson Helps' prove stumbling-blocks rather than aids to teachers because the writers altogether ignore the 'scholar's end.' Recently there appeared in a religious journal what purported to be an Outline Lesson for Sunday School Teachers. The passage for study was Rev 2⁸⁻¹³. After treating this passage under two headings with seven subdivisions, the writer proceeds to the third heading, thus: 'Direction by Christ.' Here we have: (a) An Encouraging Word, (b) An Emphatic Direction, (c) An Eternal Reward, (d) An Exhortative Warning, (e) An Exhilarating Promise. What possible help could scholars derive from an analytical sermon-outline of this kind? In the form of our lesson the child is the only safe guide.

Readers of Sunday School magazines and papers must often have been familiar—and perhaps as often nauseated—with blackboard plans of a lesson, designed by ingenious and well-meaning people obsessed by a curious notion that any outline put in alliterative form is a help to teaching. Perhaps the subject is a lesson on Heaven, set forth in this fashion. Heaven is a place of

U
ncorrupted Purity
nfading Glory
nending Victory
nremitting Praise.

Suitable 'proof' texts are provided, with an addendum of so-called illustrations to be sketched on the blackboard, such as an outline heart, which must be filled in with white chalk as an emblem of purity; a sun—to be coloured yellow—with surrounding beams for the glory; a sword and a crown—to be coloured *ad lib.*—symbolizing the victory; and a harp—also suitably depicted in coloured chalks—to represent the praise.

But, asks the thoughtful teacher—*Cui bono?* Of what help can this be for teaching the children? Possibly the illustrations may have passing interest for them as pictures, not as symbols. But the man who invented the terms of the outline altogether missed the essential principle that to interest children a lesson must be designed along the lines of the children's interests.

How much more truly did the 'father-heart of Martin Luther help him to conceive what a child's heaven would be, when he wrote to his little son telling him of 'a pretty, merry garden wherein there are many children. They have little golden coats, and they gather beautiful apples under the trees, and pears, cherries, plums, and wheat-plums; they sing, and jump, and are merry. They have beautiful little horses, too, with gold bits and silver saddles. And I asked the man to whom the garden belongs whose children they were? And he said, "They are the children that love to pray, and to learn, and are good." Then I said, "Dear man, I have a son, too; his name is Johnny Luther. May he not also come into this garden, and eat these beautiful apples and pears, and ride these fine horses?" Then the man said, "If he loves to pray and learn, and is good, he shall come into this garden, and Lippus and Jost too, and when they all come together, they shall have fifes and trumpets, lutes, and all sorts of music, and they shall dance and shoot with little crossbows." I said to the man, "Ah, dear sir! I will immediately go and write all this to my little son Johnny, and tell him to pray diligently, and to learn well, and to be good, so that he may also come to this garden." Herewith I commend thee to Almighty God. Thy dear father, Martinus Luther. Anno, 1530.' Let this charming letter suffice as setting forth a form of teaching that will find its way to the heart of a child because it springs from an understanding of a child's feelings and desires.

In the Book of Proverbs, among the words of Agur the son of Jakeh, we find recorded the following petition—"feed me with food convenient for me." If each teacher would take this petition as embodying the natural desire of the scholar, and would shape his teaching accordingly, then it would go a long way towards making the Sunday School of to-day an effective training-place for 'Christian character, conduct, and service.'

The last detail of the task to which we apply our guiding principle is the vitally important one of

IV. WORSHIP IN THE SUNDAY SCHOOL. Why is it that this—which ought to be the most directly 'spiritual' feature of the school session—is so frequently unspiritual and uninfluential as far as the scholars are concerned, because they go through it without attention and often in the midst of din and confusion? The reason is not far to seek.

It is because the 'man in the desk' has unfortunately failed to realize that he is there to guide the children in their worship of God. He has not planned the worship from the 'scholar's end.' Again and again, in Teachers' Conferences one has had questions like this sent up—"How can we get more reverence in our Opening Worship? The Superintendent often offers prayers from ten to fifteen minutes in length, and the scholars are inattentive and disorderly. What can be done to remedy this?"

Has it ever dawned upon the leader's consciousness that he himself is creating the irreverence and disorder by the unsuitableness and the inordinate length of his prayers? We shall never get the spirit of order and worship until this curse of 'the long prayer' of an adult is banished.

When the disciples brought to Jesus their request, 'Lord, teach us to pray,' He taught them a prayer which, spoken slowly and feelingly, takes two minutes to repeat. If He did this with adults, much more do we need to do it who deal with children. 'But,' objects the leader, 'cannot I pray as long as I like? Is it not my prayer?' And we reply, 'No. It is right and fitting in the privacy of your room that you should pour forth your own desires and feelings before God, but when you stand in the desk you are there in your priestly function to lead the scholars to express *their* thoughts and feelings in prayer to God.' Once let this truth be realized, and not only the length but the character of the prayer will be adapted to the capacities of the scholars. For who can dispute that the training of the young people in prayer and worship is one of the chief essentials in religious education?

Every item in their worship, therefore, should be carefully thought out and prepared beforehand. The leader who comes without such preparation, not only insults God, but does injury to the spiritual life of the children. There should be an 'Order of Worship,' and in carrying this out the children themselves should have their share in prayer and Scripture reading, as well as in hymn singing, for an unoccupied scholar easily becomes an inattentive one. Such a desired end can best be obtained when the scholars meet in Departments according to their ages. Then every part of their worship can be framed to meet their varying needs.

As introductory to the worship, 'Reverence Verses' from the Bible, like, 'O, come let us worship,' etc., may be selected, spoken by the leader

or repeated by the young people after him. Or take a verse of this kind :

This is the House of God, and God is here to-day ;
He hears us when we sing His praise, and listens when
we pray.

Let the Scripture passages be brief and suitable, some spoken by the leader alone, some by the scholars in concert. It will help if the reading is prefaced by all joining in such petitions as ' Open thou mine eyes ' (Ps 109¹⁸), or, ' Help us now, O gracious Lord, as we read thy holy word.'

Let the hymns for the younger ones be indeed children's hymns. For they can never sing '*with the spirit*' until they sing '*with the understanding*.'

Let the prayers be reverently repeated by all in the Department, when eyes are closed and heads are bowed. Sometimes they may consist of short passages from the Bible: ' Teach me to do thy will, for thou art my God ' ; ' Show me thy ways, O Lord, teach me thy paths.' Or, prayers in verse may be used for concerted repetition. Here are three that certainly may be deemed children's prayers :

- (a) God of all things good and fair,
Make our daily lives Thy care ;
Make us gentle, kind, and lowly,
Always pure and good and holy ;
Father, hear Thy children's prayer.
- (b) God of pity, God of grace,
When we humbly seek Thy face,
Bend from Heaven, Thy dwelling-place ;
Hear, forgive, and save.

Or :

(c) Father, God in Heaven, feeling Thou art near,
We would bring Thee worship, heartfelt and sincere.
When we join to praise Thee, may our hearts
ascend,
Make all prayer—communion with our Heavenly
Friend.

May we heed the message of Thy Holy Word,
List'ning, humbly list'ning, till Thy Voice is heard.

Prayers of intercession for others, of thankfulness to the Heavenly Father for His care and goodness, petition for special blessing and guidance, would of course also be included ; and as we ought to teach our children that giving is an act of worship, the Offertory might be introduced by a verse such as :

Father, bless the gifts we bring Thee,
Give them work for Thee to do ;
May they help someone to serve Thee,
Father, may we serve Thee too.

Then at the close of school, after the Good-bye Hymn, let the children reverently join in a prayer after this fashion :

The Lord be with us as we bend
His blessing to receive ;
His gift of peace upon us send,
Before His courts we leave.

In the limited space of an article it is not possible to do more than give partial treatment to a matter of such vital consequence, but these hints and suggestions may at any rate serve to indicate some ways by which the scholars can themselves be led to offer the worship of their young hearts and lives to their Father in Heaven.

Literature.

KING EDWARD VII.

At the request of the present King, his second son, the biography of *King Edward VII.* is being written by Sir Sidney Lee, in two volumes, the first of which has recently been published (Macmillan ; 3rs. 6d. net). The work is based on documents in the royal archives, to which the King has given Sir Sidney access. Beyond this assistance King George is in no way responsible for the book. This volume is the record of the life of Albert Edward, Prince of

Wales, extending over a most eventful period of fifty-nine of the sixty-three years of his august mother's unparalleled reign. The second volume will deal with the brief period of little more than nine years of Edward the Seventh's reign. It was inevitable that Queen Victoria should fill a prominent place in this biography of the Prince of Wales. Sir Sidney Lee is emphatic in his opinion that both the Queen and the Prince Consort, especially the latter, because of the intensity of their desire to make the heir to the throne in every way worthy of

his high calling and great position, erred lamentably in the whole course of his early training and education. The ablest of tutors and university professors and the best of teaching failed to implant in his mind a love of literature. Books of any kind made little appeal to him at any time of his life. It must be acknowledged, however, that the Queen and the Prince Consort were in advance of public opinion in sending the Prince at the early age of eighteen on a visit to Canada and the United States. It was the first time since the discovery of America that the heir-apparent to the British Crown had crossed the Atlantic. This tour was a real and wonderful education, and a conspicuous success. That visit to Canada of the Prince of Wales in 1860 may be regarded as the pioneer step to the future ownership of a ranch in the Canadian North-West by his grandson the Prince of Wales in 1925. While still a young man the Prince had visited, not only every country in Europe, but Egypt, Palestine, India. In this kind of education he had seen more than any crowned head in Europe, or any Minister of the Crown in his own country; and when the time came he took care that this should be a very early part of the education of his own son.

Another criticism of Queen Victoria is that even during the seclusion of her life after the death of the Prince Consort she absolutely declined to acknowledge her son's independence in well-nigh any relation of life, and showed her rooted objection to his participation in public affairs. The full narrative of the Prince's career after his marriage shows nevertheless that his actual intervention, not to say interference in public affairs and national policy, could not have been more continuous, at times more embarrassing, and at times more useful to the Queen's Ministers, or more influential if he had been the reigning sovereign. But in all this there was no trace of anything but loyalty and devotion to his widowed mother. He was fierce in his indignation against the war of Prussia and Austria for the dismemberment of Denmark, as became the husband of the Princess Alexandra. As the cordial friend of the French people, he resented as strongly the Bismarckian war against France, deplored its disastrous results for that country, and did not hesitate publicly to incur censure by showing his sympathy with the Empress Eugenie when Her Majesty sought refuge in this country. It was characteristic of him in this

connexion that he wrote to Lord Granville, one of his many intimate friends: 'I may and have many faults—no man is more alive to them than I am; but I have held one great principle in life from which I will never waver, and that is loyalty to one's friends, and defending them if possible when they get into trouble.' Sir Sidney Lee adds that 'many times in the Prince's career was this chivalric principle put to convincing tests.'

This is the type of gentleman Sir Sidney Lee has succeeded in depicting for us, without in any way concealing his weaknesses and waywardness. He was a man of the world and of his time, in whom shrewdness mingled with benignity. He was a French Imperialist or Royalist and yet on the most friendly terms with M. Gambetta, that idol of the Republic. At home he was the friend and admirer of Mr. Disraeli and Mr. Gladstone, of Sir Charles Dilke and Lord Randolph Churchill, of the Archbishop of Canterbury and Mr. Henry Chaplin.

FOUNDATIONS OF FAITH.

Dr. W. E. Orchard has again earned the gratitude of the Church by the publication of another volume of his *Foundations of Faith—II. Christological* (Allen & Unwin; 5s. net). It is the second of a series of four, the aim of which is 'to present the Christian faith in a popular style and on the basis of a reasoned appeal so as to commend religion to the mind of our age, and by removing misunderstandings and difficulties to show that Christianity offers the only adequate explanation of existence, contains the only sufficient answer to human need, and holds out the one hope of the world.' The ground traversed in this volume is wide in extent and beset with difficulties. From the historic portrait of Jesus, including His Teaching and Consciousness, His Death, Resurrection, and Virgin Birth, Dr. Orchard carries us onward through the Apostolic Christology to the Christ of the Creeds and the crowning doctrine of the Trinity. The treatment of each topic is necessarily brief, and some may think unduly confident and dogmatic. But for a popular exposition of Christology, by a fresh and independent thinker who is at the same time a convinced believer, nothing could be more admirable. In handling radical critics of the gospel records he has none of that timidity which so often mars the writings of Christian apologists and gives

their readers the uneasy feeling that they are sure of nothing. He maintains that 'every effort to reduce the gospel portrait to that of a purely human figure is doomed to failure, for the irreducible minimum always contains material which demands a maximum explanation.' This maximum explanation is implicit in the primitive gospel. 'The Apostles and the Church as a whole had a much more clearly defined Christology than is generally understood, not yet fixed in language, but perfectly clear in thought, so that it could be not only assumed as accepted and great exhortations based upon it, but appealed to in order to resist the invasion of error. The terminology used to express this common faith was in the main derived from the Old Testament Scripture, but its meaning was clear, and its choice must have been deliberate.'

Passing beyond the Apostolic Age, Dr. Orchard argues that 'when we come to examine the Christ of the Creeds, no other solution of the New Testament faith is possible.' In maintaining that faith we are, as Athanasius said at Nicea, 'fighting for our all.' 'It was absolutely necessary to defend the devotion given to Jesus Christ against any charge of idolatry and so to define His place as to maintain a purely monotheistic faith. This was the real issue behind the Nicene controversy: if Jesus was not truly God, then the Church's worship of Him was a relapse into paganism. And although, when it was decided that Christ was of the "same substance with the Father," and therefore worthy to be worshipped with the Father, this only provoked the ensuing controversy as to the relation of the humanity of Christ to His divinity, this was neither a case of complication breeding complication, nor of the faith being forgotten and lost in dialectical discussion; for what lay behind the new issue, finally settled at Chalcedon, was whether God had become man in such a way as to give promise of the redemption of our whole humanity. The issue at Nicea was the certainty of revelation; the issue at Chalcedon the certainty of redemption; in both cases the issue was simply and solely religious.' Similarly with the crowning doctrine of the Trinity. It is 'no alien importation into Christianity; if it is a growth, it is a natural and necessary growth if God is to be thought about in a way that shall remain true to Christ's thought of God and the New Testament thought of Christ; and so far from it being an intolerable burden to the intellect, it brings to it considerable relief.'

CONVERSION.

A fresh study of conversion is made in an exceedingly able and well-informed work by Professor Alfred C. Underwood, D.D., *Conversion, Christian and Non-Christian: A Comparative and Psychological Study* (Allen & Unwin; 10s. 6d. net). The sub-title suggests the element of originality in this book. The treatment of conversion has been either purely religious or psychological. James, Pratt, Starbuck, and others have studied the phenomena from the psychological standpoint, but they have for the most part taken their material from Christian experience. On the other hand, Comparative Religion has been handled on its formal side; the dogmas and institutions of religion have been its main study. There was room for a book which could competently deal with this great religious experience comparatively and psychologically as well. Professor Underwood has the knowledge required, and he has the breadth of mind to regard the subject without bias. He has divided his work into two parts. The first is Historical, and gives us a series of studies on Conversion in the Old Testament, in classic Christianity, in Hinduism, in Islam, in Buddhism, in the religions of Greece and Rome and elsewhere. Then we have a section headed 'Psychological,' which discusses Conversion and Adolescence, Types of Conversion, the Psychological Mechanism of Conversion, Conversion during Revival, and cognate topics. A concluding chapter reviews the facts and leads us to the conclusion that in Christianity we find the highest type of conversion whether we regard the ideal to which the soul surrenders itself or the life that this surrender creates.

It will be evident that in such a spacious essay very many topics of absorbing interest come up. What is Conversion? is one that naturally occurs at once. Dr. Underwood reviews the definitions that have been given by James and others, and in his concluding chapter gives us his own, which, he claims, covers every known case. 'Conversion in its comparative aspects is a reaction taking the form of a psychological surrender to an ideal, and issuing in moral development.' But that is only one question. And one would say of the book before us that its sheer interest is endless. It is an absorbing study, and will carry the reader into regions of culture, of experience, of Bible study, in which he will be in the hands of a very competent

guide, and from which he will bear away a wealth of instruction.

THE MYSTERY-RELIGIONS.

The Mystery-Religions and Christianity, by Professor S. Angus, Ph.D., D.Litt., D.D., Sydney (Murray; 15s. net), is a rich, full, satisfying book. Fearlessly the author can meet Bengel's daunting challenge. For it is not only those who embark on the exposition of Scripture, but the writer of any book, who ought to ask himself, 'By what right am I doing this?' Dr. Angus has every right to deal with his subject. To begin with, he has an ample learning. Witness not only the stunning bibliography of books in many languages which, running though it does to thirty-seven pages, is modestly dismissed as 'a selected list,' or the crowded footnotes, but much more the ease with which it is all carried, and the skill with which his masses of material are woven into a most readable book. For Dr. Angus has the power of interesting. No one who dips into his foreword will wish to lay the work down. And one is swept through chapter after chapter by the sheer vividness of this moving picture, always carefully documented, of that puzzled, wistful, desperate world into which Christianity was born, and where it won its triumph. And he has the ideal spirit—sane, discriminating, weighing the evidence, often critical, yet eminently catholic and sympathetic, quick to hear the sob and ache and yearning of human hearts, to read the essential fact beneath what looks only alien and grotesque. It is this, above all, that gives the book its power, because Dr. Angus is so large-minded that his tragic tale of the ultimate failure of these once all-conquering faiths, and his calm and judicial statement of the reasons of the victory of Christianity, grow so impressive.

THE CHURCH OF ENGLAND.

Dr. Temple, the Bishop of Manchester, has published eight addresses which constituted the Charge delivered to the clergy of the Manchester Diocese at his Primary Visitation—*Christ in His Church* (Macmillan; 3s. 6d. net). He goes over the ground carefully, speaking (the addresses were delivered from notes and are couched in a spoken style) of the relation of the Church to the State, to Democracy and to world-politics, as well as of

'Miracle, Sacrament, and Vocation.' All the addresses bear the stamp of an intellect uncommonly vigorous and penetrating. We are struck all through by the intellectual freshness and resource displayed, but almost equally by the high level on which the subject is maintained. Many modern problems are handled here with a wisdom and grasp which must have been helpful to gatherings of working clergy. The most striking of the addresses are those on the Catholic and Evangelical characters to be found in the Church of England, and on the nature of Democracy and its relation to the Church. The Bishop claims that, while other Churches embody in different ways either the character of evangelical or that of Catholic, no Church combines the two as the Church of England does. This is another instance of the idea which is so often expressed by loyal churchmen, that the Anglican Church holds the 'middle way' and embodies the excellences of opposite extremes. But there is no uncharitableness in Dr. Temple's discourse. His claim is made with an ample recognition of the virtues to be found in other bodies. Altogether, this is a book to be read with pleasure by Anglicans, but not without profit also by those outside its borders.

EDUCATION.

One of the most interesting, as well as valuable, books on education has been written by Professor Godfrey H. Thomson, Ph.D., D.Sc., of the Armstrong College, Newcastle-on-Tyne. The title is *Instinct, Intelligence, and Character: An Educational Psychology* (Allen & Unwin; 10s. 6d. net). The book is the result of lectures delivered, by invitation, in America, to gatherings of teachers from every State in the Union, and it bears pleasant traces of this origin. Its colloquial style is one of the most agreeable and makes the reader's task very simple. But the lectures are the product of a mind that has ample resources for its purpose and is in entire command of them. Professor Thomson knows the subject from A to Z; he knows the child, and he is not a slave to any school, either in psychology or in education. It is difficult to give a brief account of a book like this, packed as it is with thinking and with practical applications of thinking to the educational process. The fundamental idea is the way in which the mind of man has grown out of the mind of the animal. Instincts are fundamental

(here the writer is in line with the 'New Psychology'), and intelligence grows out of these in various ways. One way is the 'trial and error' method, to which Professor Arthur Thomson gives so prominent a place in his Gifford Lectures. His namesake in this book lays as much stress on it for the development of the child's intellectual powers. Repression of any kind is as injurious to intelligence as to character. Experiment is the great thing. Good habits in the region of morality grow out of instincts, and in the region of mind thinking grows out of action. It is by elasticity in action and in experiment that the intelligence develops which can be used for any purpose and any subject. Play is just another name for this kind of life-experiment, and therefore play is the foundation of education. The most important thing to encourage is originality, and the most dangerous thing is sheer authority. These are the main ideas of this important book, but the mere statement of them gives no idea of the freshness, the fertility, the richness of the author's treatment. It is a book which no teacher should fail to read and re-read.

Shade of His Hand, by Mr. Oswald Chambers (Alden ; 2s. 6d. net), is a series of Talks on the Book of Ecclesiastes, given by the author in a Y.M.C.A. hut in Egypt, shortly before his death. They are of the nature of Bible readings, each passage being explained verse by verse in a running commentary. The teaching given is most wholesome and manly, but the outlines of the talks are somewhat marred by the speaker's passion for alliteration.

The Association Press of New York has sent out many books that are helpful to the Christian worker, especially to those who have had no theological training. One of the best is a recent work on *The Teaching of the Prophets*, by Professor C. A. Hawley, S.T.M., Ph.D. It is quite a small book, but we could wish it were in the hands of every teacher and preacher. Dr. Hawley exaggerates when he says that the Hebrew prophets have remained almost unknown men, so far as this country at least is concerned. Davidson, Driver, G. A. Smith, and others have given multitudes of both laymen and clergymen a real insight into prophecy. All the same a book like this is a great boon. It is constructed on the same plan as Dr. Fosdick's little book on prayer. It is the same size, has a reading

and explanation for every day, a general discussion after each week's readings, and finally questions for inquiry. But the value of the book is its sound standpoint and its historical method. Readers will grasp the real *history* of prophecy, its development from the 'seer' and 'nabi' to the ripest Canonical prophet. And he will have before him material and guidance for understanding the situation and message of each prophet. The writer properly rejects all idea of a 'Biblical Theology,' and tries to present the prophet as he would a Greek dramatist. We commend this book in the strongest terms, for private study, for preaching, and, above all, for use in the Bible Class. As the Association Press is the Publication Department of the International Committee of Young Men's Christian Associations it should be easy to get the book in this country.

The Higher Critics are certainly not allowed to rest in peace these days. Dr. Fitchett's recent attack has been followed by another. Mr. Arthur Phillips, M.A., who died in 1921, had prepared a book on *The Failure of the Higher Criticism of the Old Testament* (John Bale, Sons & Danielsson, ros. 6d. net), which has been issued by his son, Mr. Lawrence Phillips, in substantially its original form. The first ninety pages or so, which deal in a general way with such topics as Inspiration, Tradition, the Attitude of Belief towards Criticism, are rather dreary ; after that the writer comes more definitely to grips with the real problem. He shows a good knowledge of the points at issue and can argue well. But his general approach to the subject will hardly command the assent of a really modern mind. A tradition 'accepted by myriads' of people who have never given it the slightest examination is not necessarily reliable ; and the writer's standpoint is sufficiently indicated by the sentence, 'The Believer must exhaust every legitimate means of reconciling discrepancies' : the legitimate easily tends to pass into the strained and even the illegitimate. Multitudes could testify that the effect of criticism has not been 'blighting' but the very reverse. It is not reassuring to be asked to believe that the Babylonian Creation story may be borrowed from Genesis ; and the interpretation on p. 154 of the famous passage, Jer 7²², is as unnatural and unconvincing as it could well be. When the writer maintains that 'the critics show little appreciation of the character of different

kinds of evidence,' he must surely have forgotten Driver and the careful distinction he draws. This book, earnest as it is, is little likely to overturn the critical position.

Archdeacon Charles, so well known for his contributions to the elucidation of apocalyptic literature, has broken new and unexpected ground in a little book on *Gambling and Betting* (T. & T. Clark; rs. 6d. net). It is a thorough and satisfying essay on the whole subject, dealing with it not only historically but on its merits. The arguments in favour of a mild gamble are examined in a fair and sensible manner and all points of view are carefully considered. There are few books better than this, and even those who possess Canon Peter Green's recent book will not find this one superfluous. Together these two will furnish a propagandist with all he needs.

The Cleansing of the Church of Christ, by 'Unemius' (Daniel; 12s. 6d. net), is of no interest except as a psychological curiosity. The publishers state that 'the writer of this book is a sincere believer in the Church of England who, suddenly and without any previous experience of the kind, became an automatic writer at the age of sixty.' The substance of the book purports to be dictated by 'Unemius,' 'an angel of the Lord, once a well-known European writer in the nineteenth century.' The distinguishing feature of Unemius's English style is an inveterate habit of putting the predicate before the subject. One sample may indicate the nature of these revelations. Philip of Spain is met in the other world by his wife, Mary of England, who blames him for making her a persecutor, but he repudiates responsibility, declaring that his soul is clean. 'So saying, did he push his wife, to whom had he once sworn fealty, to the side and over a ditch—wherein did she lay—and passed he on his way.' But 'Unemius' darkly adds, 'May I not say what judgment did he meet, nor who met he!' The book is full of rambling criticisms of churches, creeds and ritual, which would doubtless have been expressed more intelligently, not to say grammatically, if the writer had turned a deaf ear to the whispers of 'Unemius.'

The publication of the Schiff Library of Jewish Classics which began last year with the poems of Ibn Gabirol, has just been enriched by a similar

volume containing *Selected Poems of Jehudah Halevi*, translated into English by Nina Salaman, and published by the Jewish Publication Society of America, Philadelphia. A brief Introduction sets forth the chief facts of his career, and something of the nature, quality, and extent of his contribution to literature. This accomplished and influential man, born in Toledo in 1086, who, as physician, philosopher, and poet, touched life at many points, and who won the admiration of men like Herder and Heine, left literature of many kinds behind him, love-songs, elegies, satires, etc., but his greatest poetry is that which gathers round religion, and one of his Odes to Zion is to-day chanted all over the Jewish world. The Hebrew text, which is fully pointed and largely Biblical in its vocabulary, stands on the right page, and facing it, on the left, a fine English translation, breathing much of the poetic beauty of the original, while excellent rhymed translations of certain of the poems are added at the end. The subjects embrace Love and Bridal Songs, Poems of Friendship, Devotional Poems, and the Journey to Zion. Those who desire to see how Hebrew could be written in the twelfth century, or to make the acquaintance of a true mediæval poet, will be grateful to Mrs. Salaman for her fine edition of Jehudah Halevi.

Messrs. Hodder & Stoughton's 'Library of Philosophy and Religion' is fully justifying its claim to be 'a series which gives the average person the best thinking on science, philosophy and religion in their bearing on life.' Two volumes have been added to it. One is *The Philosophy of Religion*, by Professor D. Miall Edwards, M.A. (6s. net)—a book full of the finest quality of popular exposition. The thinking is logical, and the style singularly clear. As to method, the writer has made very happy use of what has been called 'the method of construction through criticism,' that is to say, he has developed his own positive views through a critical survey of certain representative and influential theories. Thus the book contains an illuminating, though brief, survey of the work already done in the field, while at the same time the writer's own position is firmly set forth. 'Religion,' he says, 'involves a subject and an object and a relation of subject to object. On the subjective side it includes all man's psychical functions—feeling, will and thought; on the objective side it has reference to a trans-subjective divine reality. . . . Religious

experience claims to be more than a subjective state of consciousness. It points to a supra-sensible world or order, transcendent yet immanent, a "beyond which is 'within,'" wherein values coincide with reality. And to it that perfect world of values is already by anticipation a present possession.'

The second is a fine essay on ideals and methods in education—*Freedom in Education: An Inquiry into its Meaning, Value, and Conditions*, by Mrs. H. Millicent Mackenzie, M.A., formerly Professor of Education in the University College, Cardiff (5s. net). The claim for freedom in education, the writer contends, can only be rightly based on the recognition of its being a necessary condition for creative work. We have all a contribution to make to the life of the world, and the aim of education is to set free the potential forces that lie hid in the child. Moreover, the ideal of freedom must be rooted in a philosophy of life. Freedom is a possible conception only on the basis of a spiritual view of the universe. The child is fundamentally a spiritual being, and it is this spiritual nature which must be liberated, guided, moulded, and given its opportunity. From this general standpoint the writer, in a series of fascinating chapters, discusses 'Freedom as an Educational End,' 'Freedom as a Means in Education,' the 'Stages in Human Development,' 'The Freedom of the Teacher,' 'The Training of Teachers,' and 'Educational Freedom in Relation to State Control.' Many of the most practical issues in connexion with education come up for treatment in the course of the argument, and everywhere the author's large experience and wise and sane mind have suggestions of value to offer. The book is admirably written, and is full of interest for those whose concern lies in the training of the young. No better guide to the practical problems facing the teacher and the parent could be wished for.

Here is another little book, a companion to 'Reality and Religion,' from the heart and mind of that wonderful figure Sadhu Sundar Singh—*The Search after Reality* (Macmillan; 3s. net), that glorious Reality who remains unaffected by men's gross misunderstandings of Him, who is the end and goal of all our human gropings. This is a moving plea that Christianity is the true picture of Him: ay, and the road that leads to Him. In some respects it is an odd little work. Its sub-title runs,

'Thoughts on Hinduism, Buddhism, Muhammadanism, and Christianity.' One speaks with diffidence and deference. Here is a great saint of God, an Eastern, who has seen these other faiths at work, stands nearer to them than we do. Yet is it not a little cavalier to dismiss Muhammadanism in four pages as a thing without originality of thought looking to the obvious appeal it has made to innumerable minds? Buddhism, to which he gives twelve pages, does not attract him. He is apt and shrewd in criticism. But the poor thing he makes of it raises the question, Why, if this be all, it won such triumphs? and his answer leaves one quite unsatisfied. By Hinduism he is more moved, and the little chapter upon it is interesting. But his criticisms of things we know make us a little chary of accepting all he says elsewhere. It is fairly crude to talk of Higher Criticism as an epidemic which, happily, will soon sweep away its adherents, and leave the Church sweeter for their absence; or to imply that faith in Evolution means of necessity that one advocates the blotting out of weakly folk for the good of the race! It is the pages upon Christianity that are the real book; and, indeed, it is most informing to note what it is in Christ that attracts this very Eastern soul, and rouses this passion of affection for Him. Sometimes there is a queer simplicity of mind which has a curiously humbling effect on the reader. And often he comes very near the heart of things.

'The Religious Life of India' series, dealing, as it does, with the great figures, the more important sects, and the like, is a most useful idea, and it is being finely carried out. *The Chailanya Movement*, by Mr. Melville T. Kennedy, M.A. (Milford; 6s. net) is a crowded yet most orderly book, leading us easily through difficult country—the life of that strange and emotional contemporary of Luther who has left so deep a mark on Vaishnavism and on India, the history and teaching of the sect he founded, with its religion of joy, its path of devotion, its passionate self-dedicating to the chosen god, its prolific and notable literature, including, of course, the famous hymns, and so down to the sect as it exists to-day, its orders, its life, and its cult, worship, and the like. It is an extraordinary story, in part frankly repellent, in part the record of a faith that has wrought marvellous things in human souls and lives. And it all sprang, the bad and good alike, from the ugly story of Krishna's amours with

Rādā, a tale as repulsive to the ethics of India as it is to us. Allegorized and symbolized, it has had strangely unexpected effects in innumerable lives. Yet, on the whole, this study, indeed judicial and eminently friendly though it is, leaves an impression that Vaishnavism is a poorer thing than one had hoped. And when, in a fine concluding chapter on its relation to Christianity, the author in his calm, quiet, broad-minded way points out, not only radical differences, but not a few real parallels and similarities, one has the feeling that, when all is said that can be said, there is as wide a gap between the gospel and this other faith as there is between clean hill air and the hot vitiated atmosphere of an unventilated hall.

Two carefully executed works by Dr. Raymond Philip Dougherty have just been published by Mr. Humphrey Milford. The title of the one is *The Širkûtu of Babylonian Deities* (25s. net), and of the other, *Archives from Erech, Time of Nebuchadnezzar and Nabonidus* (Goucher College Cuneiform Inscriptions, vol. i.; 21s. net). They may first be viewed together in order to bring out the large part played by Ishtar (whose temple Êanna was at Erech) and her star. This was marked, perhaps branded, on the *širku*, the person dedicated to her service, although not in every instance. The seal-impressions appearing in the second volume show her star, with six or eight points.

All the texts bearing on the *širkûtu*, i.e. 'an order of male and female persons who had been dedicated to various Babylonian deities, viz. Marduk, Nabû, Bêl, Shamash, Nergal, and Ishtar,' are assembled, transliterated, and translated, with commentary but without cuneiform, in a very convenient form. The judgment of the author is that the order is to be distinguished from the votaries (*ιερόδουλοι*); it has more in common with the *Nethinim* and the Levites. The excursus on marking or branding (pp. 81-88) will be found of special interest.

Goucher College possesses a collection of nearly one thousand Babylonian tablets, of which the smaller half (four hundred and twenty) are here transcribed, with transliteration and translation of some thirty. A discussion of other texts and grammatical forms contained in this volume will be published in the future. Sufficient is given at present to convey a very clear picture of the times following the fall of Nineveh (606 B.C.), and ante-

cedent to the capture of Babylon by Cyrus (538 B.C.). On p. 35 will be found an extremely valuable note on Temâ or Teimâ. Nabonidus spent much of his time there, leaving the government of Akkad in the hands of the crown prince Belshazzar. This revelation of the intimate connexion of Arabia with Babylonia in the sixth century B.C. is worth following out, and may be commended to the author as a theme for further development when his next volume is being prepared.

All enigmas have not been solved, even with so much added material, but it gives satisfaction to learn that the hitherto unexplained GIS-BAR (p. 21, cf. *A.D.D.* ii. 234 f.) is now reckoned to be understood. GIS-BAR may also be read GIS-MAS. In these texts GIS is often found = *našû*, 'raise,' 'carry,' etc., and MAS elsewhere appears = *šibtu*, 'increase,' 'interest.' Hence, GIS-MAS = *nâš šibtu* = 'the bringing of increase or interest.'

Professor J. W. Gregory, F.R.S., D.Sc., whose works on geology are well known, and who has travelled widely in pursuit of that study, has entered a new field by publishing *The Menace of Colour* (Seeley, Service; 12s. 6d. net). The book contains a careful survey of the race problem, which grows yearly more acute and throws across the world the awful shadow of impending catastrophe. The first half of the book is occupied with the negro problem in the United States, and its extraordinary complexity and difficulty is impressively set forth.

The bitterness of the negro man of letters is illustrated by a quotation from Dr. Du Bois's 'Darkwater': 'What, then, is this dark world thinking? It is thinking that, wild and awful as this shameful war was, it is nothing to compare with that fight for freedom which black and brown and yellow men must and will make unless their oppression and humiliation and insult at the hands of the White World cease. The Dark World is going to submit to its present treatment just as long as it must and not one moment longer.' While favouring race segregation Dr. Gregory shows the practical impossibility of finding any effective policy, and he seems driven to concede the inevitability of an ultimate, if yet far distant, race amalgamation. He concludes, 'If the racial segregation which the world has inherited from the past is confirmed instead of being broken down by the modern ease of transport, Europe, North America, and Australia would naturally be the chief homes of the white

race. Considering its contributions to humanity, that would not be an unfair share.'

In *Mysteries of the Libyan Desert*, by Mr. W. J. Harding King, F.R.G.S., we have another of those books of exploration and adventure which the reading public owe to the enterprise of Messrs. Seeley, Service & Co. (21s. net). Here is a vast and waterless region in Northern Africa, extending over nearly a million square miles, which is probably the least known area in the world. If we may judge from Mr. Harding King's narrative of his experiences of its exploration during a period of three years, there is no overpowering inducement even for the enthusiast for the advancement of learning to risk his life in the Libyan Desert. The aeroplane, however, may afford a speedy medium for penetrating what may yet remain of its geographical mysteries. Mr. Harding King had to do his best with a small squadron of camels, those 'ships of the desert' which can suffer and endure more than any other four-footed beast of burden in crossing the wilderness and the waste places. To organize an exploring expedition for an advance into the unknown is one of the greatest difficulties of such an enterprise. Some of the author's most interesting chapters are concerned with the human element rather than with the natural features of the vast desert region. The Arab has a wonderful faculty of steering a course across the illimitable sand by taking his bearings from the stars. But there is a vivid narrative of Arab treachery when the caravan was far from its base and the risk of want of water supply for man and beast was at its greatest. There is a most interesting chapter also on the natural history of the region—its birds, beasts, and reptiles. The volume is abundantly illustrated by reproductions of photographs and drawings by the author, and by three large maps of this vast area so far as it has been explored.

In *The Vanishing Tribes of Kenya*, by Major G. St. J. Orde Browne, O.B.E., Senior Commissioner, Tanganyika (Seeley, Service; 21s. net), we have an important addition to the series of books relating to the many native tribes of Africa to which the publishers have given special attention. Major Orde Browne is a type of the Government official who has combined his duties as administrator with a zeal for full and accurate anthropological investigation of the history, manners,

and customs of a primitive and interesting group of tribes who dwell on the southern slopes of Mount Kenya, which has given its name to those huge territories formerly known as British and German East Africa. As Assistant Commissioner at various Government posts between 1909-16 he saw the change from practically untouched primitive conditions to the establishment of definite European administration. The rate of progress, he says, has been astonishing. 'Communities among which the war-horn and the poisoned arrow were quite the possible form of greeting were five years later thoroughly used to Europeans, buying and selling in coin, going away to work, and using piece goods, steel tools and matches as if they had known them all their lives.' Major Orde Browne is not only a keen and accurate observer, but he can write well. He describes fully and vividly every phase of life among these primitive tribes. A curious characteristic is his doubtful view about the profound and far-reaching changes, and the precipitate rate at which European civilization is enforcing its ideas on these primitive races. They are 'in many ways decidedly intelligent and promising material, but a serious error is often made in believing superficial acquirements to be deep changes.'

To the Rev. T. W. Crafer, D.D., has occurred the happy thought of treating the Book of Jeremiah as the basis of a series of addresses from Ash Wednesday to Easter Sunday, which he has entitled *Lenten Studies in the Prophet Jeremiah* (Skeffington; 2s. 6d. net). The addresses, which are simple and popular in form, bring before us the main incidents in the experience of Jeremiah, and illustrate the likeness—and once the unlikeness—of his spirit to that of our Lord. The book is stronger in its devotional than in its critical quality; it is hardly true, for example, to say, as Dr. Crafer does twice (pp. 28, 37), that 'it was Jeremiah who made the Psalms a possibility,' and that they had their beginning in the generation which followed Jeremiah's. This may be true of many Psalms, but by no means of all: some of them may well go back far beyond him. But these addresses successfully show how a little known book of the Bible may be successfully brought home to the mind and the conscience of a Christian congregation. Particularly ingenious and suggestive is the chapter on 'Jeremiah's Restoration and Reunion, and its Lesson for Easter.'

The Heart of the Wood, by Mr. Gerald H. Paulet, B.A. (Skeffington; 3s. 6d. net), contains a short series of 'studies in life and reality.' By the 'heart of the wood' the writer means the centre of life, the trees mean the various details on the surface of life. 'Suddenly it was borne into him, that looking upon the wood, he had been looking into the deeps of reality, and he knew that it was the barrage of the trees which kept men from the life they hungered for, and that somewhere in the heart of the wood they would find it.' These studies, though at times somewhat vague, are full of ripe wisdom and thoroughly Christian in tone. They make heart-some reading, for the breath of life is in them. 'A weed-covered pond, or a river of life flowing into the ocean of eternity! Stagnation or the mobility of the great adventure! These remain man's two alternatives, to choose or to reject, and Christianity is, perhaps, but the will of man reborn, and rightly related to the act of choice.'

The Heart of the Gospel, by the Rev. J. K. Mozley, B.D. (S.P.C.K.; 5s. net), is an extremely able book. It consists of ten addresses and articles which are very fitly gathered into a single volume, for they are all concerned with the person and work of Christ. The writer has acquired a thorough mastery of the various theories of the Atonement, both ancient and modern, and he writes not merely as a critic, but as a constructive theologian. Declaring the inadequacy of all theories of the Atonement, 'because in the Cross and in the moral order which the Cross re-creates there is an overplus incapable of rationalization,' he concludes in a fine passage, 'We cannot hope for a final doctrine of the Atonement. There will always be a shadow round the Cross. But that shadow, as it does not check the adoration of the heart, so it does not forbid the activity of the mind. Knowledge is possible, if but in part, and vision if only through a glass darkly. And what we see and know is the new created at the cost which the old entailed, the cost of the precious Blood of Christ shed for the world's redemption, and to the mystery of the malignancy of evil opposing the greater mystery of dying and triumphing holiness. And that, after all, is a gospel rather than a doctrine or a theology—but a gospel creative of Christian theology because it is a gospel creative of Christian men.'

The modest author of *Finalism: An Incontro-*

vertible Philosophy, Mr. Ernest R. Banister, prefaces his little book with a Foreword in which he claims that he presents a final philosophy that is incontrovertible because it is founded on facts, and his conclusions are 'exclusive' of all other theories; and he invites those who have waded through the various philosophies of the age to turn to him and find mental peace and satisfaction. Readers will be able to judge from this the nature and the value of the 'philosophy' which follows (Stockwell).

The Road to Christendom, by Hilda T. Jacka, M.A. (S.C.M.; 2s. 6d. net), is an earnest and able effort to find a path out of the jungle of present-day confusions. By 'Christendom' the writer means a Christian Society, a fellowship of people and of peoples accepting the Christian standards and bound by the Christian aims. She believes that civilization, which at least means a system superior to the life of the animal, will not last merely by its own impetus. It is necessary that we should think, and especially that we should examine the foundation of really civilized life. This is what is done in this competent essay. It begins by facing facts, the fact of war and its causes, the facts of competition, class-war, patriotism, and other things. And then the writer asks us to make up our minds about the standards we are adopting. This leads to an earnest plea for the Christian way. Such an argument might easily become commonplace, its essential points have been so often made. But the passion and the ability of the writer make it alive and compelling. Miss Jacka rightly holds that everything depends on what the generation growing up among us will think and do, and her book makes a special appeal to teachers. It is to be hoped it will find its way into the hands of many of them.

Christian Social Duty, by the Rev. John Lee, M.A., M.Com.Sc. (S.C.M.; 5s. net), is a valuable contribution by a strong and independent thinker to a subject which in recent times has produced a flood of literature. The book is all the more remarkable as coming from one who, as the managing head of a great Government department, has had practical experience of State management. He utters a strong warning against over-confidence in the efficacy of State action in the promotion of social reform. The Bishop of Southwark in an introductory note expresses the view that he goes too far in his criticism, but that is a matter of opinion. Briefly

the argument of the book is that the attempt to bring about the right social attitude by legislation is a hopeless task. 'This external substitution for the monitions of the spirit brings with it such a weakening of the spiritual social stimulus that it does not succeed.' The supreme need is for character and personal action. 'We want a Society of Apparently Little Deeds to get really going, and to impose on ourselves a Sabbath of rest from industrial reorganization and social schemes.' It is not the part of Christian sociology to devise and enforce any form of social structure, but to supply social impetus to the individual. Even those who disagree with the arguments in this book will find much that is stimulating both in its criticisms and suggestions.

The Ascending Life, by the Rev. Richard Roberts, D.D. (S.C.M. ; 2s. 6d. net), is a rare combination of strong Christian thinking with a passionate spirit

of devotion. The book consists of a series of five addresses delivered in America in May 1924. 'They represent an attempt to discover the secret of more life and fuller from a study of the last stage of the public ministry of Jesus and its sequel.' The study is thoughtful and penetrating, and the writer knows how to be practical. 'The way of the Upper Room is still the only way of life and more life. . . . The prayer-meeting is dead because we have talked it to death, being unable or unwilling to keep silence before God ; and if it is to be raised from the dead, we must make up our minds to come there and keep silence unless and until the Spirit of God puts us under an irresistible constraint to speak. We moderns do not know how to be quiet before God and to wait for His word. We become uneasy, restless, nervous and strained unless someone is speaking. And we shall have to get over that folly if we are to recover this lost grace of fellowship in prayer and of prayer in fellowship.'

When the Western Text is Right.

BY PROFESSOR THE REVEREND A. T. ROBERTSON, LITT.D., SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY.

THERE is no problem connected with the textual criticism of the New Testament more perplexing than the value of the Western type of text. It was not difficult for Hort to show that all purely Syrian readings were wrong. Burgon and Miller argued vigorously in defence of the Syrian type of text as preserved in the *textus receptus*, but the verdict among New Testament scholars has gone to Hort by the sheer weight of the facts. A purely Syrian reading with no pre-Syrian witnesses stands convicted of being erroneous. The same line of argument applies to the purely Alexandrian readings. There are no documents that always give Alexandrian readings. Mixture marks all these documents. They show (often) now a Neutral and Alexandrian reading, now and then a Western and Alexandrian reading, occasionally a purely Alexandrian reading, or one supported also by the Syrian class which here followed the Alexandrian class. A reading of the Alexandrian class supported by the Neutral or the Western class has to be decided at bottom on the relative

merits of the Neutral and Western classes and by internal evidence. A purely Alexandrian reading is certain to be wrong, a mere scholarly correction to remove a difficulty. The support of the Syrian class in such a reading counts for nothing against the Neutral and Western classes. So far the theory of Westcott and Hort is accepted by the great majority of modern scholars, certainly in Britain and America. It remains to be seen how far the new method of Von Soden will win a hearing in Germany. It has won little favour elsewhere because of its over-refinement and complications.

Westcott and Hort pinned their faith to the superior worth of the Neutral type of text as the nearest approach to the original text of the New Testament now available. They did not claim that in all respects it corresponded with the autograph text. Hort himself pointed out some sixty-five cases where he thought emendation was necessary to restore the original text now lost from all known documents. The name 'Neutral' is unfortunate, for it seems to beg the questions in

dispute. But the name has been accepted in lieu of a better one.

Objection can also be made to the term Western, which applies to the Old Syriac of the East as truly as to the Old Latin of the West. But names do not carry one very far in a question like this. As a matter of fact, about the beginning of the third century A.D. traces of the use of the Western text can be found in all parts of the Christian world of which we possess literary remains. The Western text seems to be dominant. But Hort warns us against thinking that there was no other type of text in existence. Barnard (*Clement of Alexandria's Biblical Text*, 1899) has shown that Clement of Alexandria used the Western type of text, as did Origen after him sometimes. But Origen more frequently employed manuscripts that corresponded to the Neutral or Alexandrian type of text. The wholesale destruction of Christian manuscripts by Imperial persecution, by the Goths and Vandals, by the Saracens, compels one to be cautious about the evidence for the early types of text.

It is now a disputed point whether in point of fact the Western type of text is not older than the Neutral, whether the Neutral is not a revision of the Western. These two points are not necessarily connected. Our oldest uncials only go back to the fourth century A.D., Codex Vaticanus (B) and Codex Sinaiticus (Σ), but these prevailingly give the Neutral type of text, especially B, save in the Pauline Epistles, where even B has Western readings. But there are papyri fragments that go back to the third century, like p¹ (Mt 1-9, 12, 14-20) and p⁵ (Jn 1-31, 33-41, 20-11-17). These fragments support the Neutral type of text like Σ and B. But, on the other hand, the Old Syriac and the Old Latin Versions seem to antedate these early documents, and both of these versions support, as a rule, the Western text. But k of the African Latin, fourth or fifth century A.D., follows a Greek text that agrees now with D and now with B. That is to say, the Codex Bobiensis is Neutral nearly as often as it is Western. Besides, the Sinaitic Syriac (syr^{sin}) and the Curetonian Syriac (syr^{cu}) often disagree with each other. Hence it seems clear that the Western text at first was not homogeneous, but more or less local and varied with different strata. The evidence for the Neutral text may not be as old as some forms of the Western text, but it represents a more consistent text. With the evidence before us one is disposed to say

that the Neutral text is probably a careful revision of an earlier text now lost to us, while the Western is a corruption of the same earlier text.

It follows, therefore, that neither the Neutral nor the Western is always right. Bornemann did argue that the Western is always right and the best text, but he gained no following. Hort is the stoutest defender of the Neutral text, but he does not contend that it is always right. On the other hand, Hort admits that Western non-interpolations are often correct. That is simply another way of saying that there are Neutral interpolations, where the Western text represents the original against some additions in the Neutral text. The number of these is comparatively small in comparison with the additions and corruptions in the Western text. Hort gives the list of the more important or exceptional instances on p. 176 of *The New Testament in Greek*, vol. ii. Some of these additions to the Neutral text Hort considers spurious, as in Mt 27⁴⁹, Lk 22^{19b, 20, 24³, 6, 12, 40, 52, 53}. And yet Westcott and Hort print these additions in their Greek text, though with double brackets to indicate serious doubt. But why print them at all if they are not genuine? The purpose of Westcott and Hort is not to print the Neutral text, but the true text so far as it is possible to find it. It looks a bit like slavery to B or ΣB or to the Neutral text to print these readings which Hort holds to be interpolations. He would not print them if they were Western interpolations. It is plain that Hort is very reluctant to admit that the Western is right against the Neutral, even in these Western non-interpolations.

Most of the instances are small additions in the Neutral text, except in the case of Mt 27⁴⁹, Lk 22^{19b, 20, 24¹², 40}, where whole sentences are involved. In Mt 27⁴⁹ the spurious addition is derived from Jn 19³⁴, where it is a genuine part of the text. It makes nonsense of the text in Mt 27⁴⁹, because v.⁵⁰ adds that Jesus spoke in a loud voice and gave up the spirit. That is to say, He died after the piercing of His side by the soldier. This scribal blunder gained such a grip that it appears in Chrysostom and Cyril of Alexandria, besides being in Σ B C L U Γ and some of the cursives 5. 48. 67. 115. 127* gat mm (of the Vulgate) syr^{hr} semel aeth. This reading of the Neutral (and Alexandrian) class is clearly wrong on both transcriptional and intrinsic grounds. The Western class rejects it, as does the Syrian. Certainly the

text of Westcott and Hort should not have this blunder in it. It is true that Von Soden inserts it with brackets, but he follows his own textual theory, not that of Hort. W agrees with the Western documents against the passage. The Old Latin is against it, but the Old Syriac fails us here. Either this passage was omitted by the Western text, or added by the Neutral. Hort (vol. ii., *Notes on Select Readings*, p. 22) seems unable to act decisively: 'We have thought it on the whole right to give expression to this view by including the words within double brackets, though we did not feel justified in removing them from the text, and are not prepared to reject altogether the alternative supposition.' That lame conclusion seems to be due to overmuch deference to the Neutral class.

There is more doubt about the true text in Lk 22^{19b, 20}, for the documents of the Western class differ very much among themselves. W here goes with the Neutral and Alexandrian classes in having the passage. Some of the Western documents (c f g vg) omit the passage altogether. D a ff² i l omit the passage, but transpose vv.^{17, 18}. The Old Latin b e do not omit, but transpose vv.^{17, 18} to the end of v.¹⁹. Syr^{cu} omits v.²⁰, but has v.^{19b}. Syr^{sin} has v.¹⁹ and part of v.²⁰; 'after they had supped, he took the cup' and 'this is my blood, the new testament,' but with v.¹⁷ in between. The order of the verses in syr^{sin} is 18, 19, 20a, 17, 20b, 18, 21. The same order appears in syr^{cu}, except that v.²⁰ does not appear. In b (Codex Veronensis) the order is 18, 19, 17, 18, 21, 22. Those that omit avoid the repetition of the cup. The argument from transcriptional evidence is hard to catch. It might seem to be an effort to reproduce the language of Paul in 1 Co 11^{24, 25}. And this was done in successive stages as the variations in the Western manuscripts show. But the repetition of the cup may have led a scribe to omit, as it did some to transpose, the order of the clauses to get rid of the repetitions. There were four cups in the observance of the passover, but scribes may have come to refer both cups in Luke to the Supper. Hence one would be dropped. It is a nicely balanced question. Intrinsic evidence gives no decided argument. In the light of the whole evidence it is not clear why Hort felt so certain about it, while so uncertain about Mt 27⁴⁹. He concludes (*op. cit.* p. 64) that the difficulties 'leave no moral doubt that the words in question were

absent from the original text of Luke, notwithstanding the purely Western ancestry of the documents which omit them.' To me the problem is more complicated here than in Mt 27⁴⁹. Von Soden prints Lk 22^{19b, 20} without brackets. The balance of evidence is slightly in favour of the genuineness of this passage, though it is by no means certain.

In Lk 24¹² both W and syr^{sin} agree with syr^{cu} et sch et p c f ff² vg along with the Neutral, Alexandrian, and Syrian classes in retaining this verse against D a b e l fu. Hort calls this verse 'a Western non-interpolation' (*op. cit.* p. 71). He considers it a condensation of Jn 20³⁻¹⁰. But the junction of syr^{sin} with syr^{cu} makes the passage very early and shows that the omission is purely Western geographically. The problem is not so clear now. The omission has only partial support from the Western documents. Von Soden prints it without brackets.

In Lk 24⁴⁰ both syr^{cu} and syr^{sin} join D a b e ff² l in rejecting the verse, while W goes with the Neutral, Alexandrian, and Syrian classes in retaining it. Here the Western documents include the Old Syriac and some of the Old Latin, including e of the African Latin, a pretty clear case. Besides, the verse seems to be 'a natural adaptation' (Hort) from Jn 20²⁰. Von Soden brackets this verse.

The other Western non-interpolations with double brackets in Westcott and Hort's Greek New Testament are short clauses or phrases in Lk 24^{3, 6, 36, 51, 52}. Von Soden prints τοῦ Κυρίου Ἰησοῦ in Lk 24³ without brackets. Hort considers this a clear case of Western non-interpolation, and the first of a series in this chapter. But only D a b e ff² l Eus omit all three words, geographical Western again, while 42 f sah syr^{cu} et sch have τοῦ Ἰησοῦ without κυρίου. The Western documents are divided, and the question arises whether the name was added or accidentally dropped. The other classes have all three words. The Western class does not seem indubitably right in this omission. Hort objects to it also because the words 'the Lord Jesus' do not occur in the Gospels outside of Mk 16¹⁹.

In Lk 24⁶ the case is not quite so clear as Hort seems to think. He calls it an antithetic form of Mk 16⁶ (=Mt 28⁶) and a Western non-interpolation. But both syr^{cu}, and syr^{sin} have the words: 'He is not here, but is risen.' Again the Western documents are divided, while W also has it, reading

ἀνέστη instead of ἡγέρθη. It is omitted only by D a b e ff² l. One at any rate has proof of a common document for these readings that was used by this group of Western manuscripts in the West. Von Soden prints the words without brackets.

In Lk 24³⁰ syr^{sin} and syr^{cu} again combine with W, giving the words: 'And he says to them, Peace unto you.' W adds before Εἰρήνη the words 'Εγώ εἰμι, μὴ φοβείσθαι as do G P 88. 127. 130^{Gk et Lat} c f g^{1, 2}. vg etc. The words about 'Peace' are rejected by the same group of Western documents D a b e ff² l. Von Soden brackets these words. Hort considers this Neutral interpolation an adaptation from Jn 20¹⁹. But the Western documents are again divided, and there are three readings. Clearly the addition in W and the others agreeing with it is from Jn 6²⁰. That fact throws doubt also on the other clause as a like addition from Jn 20¹⁹, where it is undoubtedly genuine.

In Lk 24⁵¹ the same Western group D a b e ff², with the help of \aleph and Aug reject the words καὶ ἀνεφέρω εἰς τὸν οὐρανόν. The syr^{sin} here has only the words 'he was lifted up from them.' All the documents have διέστη ἀπ' αὐτῶν, which practically means the Ascension, which is plainly stated in Ac 1^{2, 9-11}. Hort is confident the addition is due to the assumption that the separation of Jesus from the disciples meant the Ascension. Von Soden brackets the words. Probably the words were added from Acts, unless, forsooth, they were inadvertently dropped. One feels that the last word has not been said about the agreement of D a b e ff² l in Lk 24.

In Lk 24⁵² the syr^{sin} joins D a b e ff² l and Aug in rejecting προσκυνήσαντες αὐτόν. Von Soden brackets the words. Hort thinks that this addition is a natural sequel to καὶ ἀνεφέρω εἰς τὸν οὐρανόν in v.⁵¹ by the same documents in each case, probably due to Mt 28^{9, 17}. The dodging of syr^{sin et cu} back and forth on these Western non-interpolations is interesting. But clearly Hort has shown that the Western class can be right as against the Neutral. He feels 'more doubtful' about the omission of ἀπὸ τοῦ μνημείου (Lk 24⁹), though supported by the same documents D a b e ff² l, with the addition of c arm. Hence Hort uses only single brackets here. But the sense seems to call for ἀπὸ τοῦ μνημείου. So one is compelled to wonder what sort of a document explains these interesting readings in Lk 24. Was it the original copy of

Luke, or was it a sleepy scribe that fell down in his work in this closing chapter?

The most important remaining Western non-interpolations where Westcott and Hort use only single brackets because not certainly wrong are Mt 6¹⁵ τὰ παραπτώματα αὐτῶν; 6²⁵ ἢ τί πίνετε; 9³⁴ οἱ δὲ φαρισαῖοι . . . δαιμόνια; 13³³ ἐλάλησεν αὐτοῖς; 21⁴⁴ καὶ ὁ πεσσὼν . . . λικμήσει αὐτόν; 23²⁶ καὶ τῆς παροιμίας; Mk 2²² ἀλλὰ οἶνον νέον εἰς ἀσκοὺς κινεῖς; 10² προσελθόντες φαρισαῖοι; 14³⁹ τὸν αὐτὸν λόγον εἰπών; Lk 5³⁹ οὐδεὶς . . . χρηστός ἐστιν; 10^{41f}. μεριμνᾷς . . . ἢ ἐνός; 12¹⁹ κείμενα . . . φάγε, πίε; 22⁶² καὶ . . . ἔκλαυσεν πικρῶς; Jn 3³¹ ἐπάνω πάντων ἐστίν; 3³² τοῦτο; 4⁹ οὐ γὰρ . . . Σαμαρεῖταις. If each of these cases be examined in detail, it will be found that the evidence varies in each instance, as we found to be true in those printed by Westcott and Hort with double brackets. Some of them will be acknowledged by almost any scholar to be right, cases where the Western represents the true text and the Neutral an interpolation. But each reading stands or falls on its merits according to the evidence. The problem cannot be handled by a blanket phrase like Western non-interpolations, though it is true that the Western type is more frequently right in such cases than in Western additions. But some Western so-called non-interpolations may be simply Western omissions.

An instance of Western addition that Hort prints with double brackets appears in Lk 22^{43, 44}, the passage about the visit of the angel and the sweat like drops of blood. The Neutral Class (A B R T W 13* syr^{sin}) rejects the passage. It is significant that both W and syr^{sin} join B here. The manuscript evidence against the genuineness is visibly strengthened. The Western, Alexandrian, and Syrian classes have it, though some of the Greek manuscripts and versions have obelisks or asterisks indicating doubt, and some of the Fathers express doubt about it and note its absence in many early documents. It looks as if this passage stands on a par with the addition in Jn 5⁴, except that \aleph is against Jn 5⁴, but supports Lk 22^{43, 44}. But a corrector of \aleph (\aleph^a) erased it here. Transcriptional evidence is against it. Von Soden brackets it. Hort (*op. cit.* p. 67) considers it a true incident and a precious remnant of evangelic tradition.

But what shall one say of Lk 23³⁴? Here again Westcott and Hort print this precious passage

with double brackets. Hort (*op. cit.* p. 68) says: 'We cannot doubt that it comes from an extraneous source.' It is, according to Hort, not a part of Luke's Gospel, but he thinks it a genuine saying of Jesus and that 'it has exceptional claims to be permanently retained, with the necessary safeguards, in its accustomed place.' That strikes one as a curious conclusion for a scholar with positive conviction of its lack of genuineness. The only proper place for it, if not genuine, is in an explanatory footnote. Hort calls it 'a Western interpolation of limited range in early times.' It is absent from B D W 38. 435. a b d syr^{sin} sah cop^{dx}. The case against it is strengthened by the evidence of W and syr^{sin}, which Hort did not know. But, if B were absent, Hort would call its absence a Western non-interpolation instead of its presence a Western addition. The earliest evidence for it is Western also, as African Latin e and syr^{cu}, both East and West and hence not of 'limited range.' B here deserts its usual company, \aleph A C L Δ , and one wonders if it really represents the Neutral reading or a sporadic Western omission, though W reinforces B and is sometimes Neutral. It does not appear that the evidence against Lk 23³⁴ is quite so positive as Hort seems to think. Von Soden does not bracket it. Hort is open sometimes to the charge of standing by B, right or wrong. No single document, not even B, is always right. A similar difficulty arises in Lk 15²² about the addition of *πολλὸν με ὥς ἕνα τῶν μισθίων σου*, which is rejected by \aleph B D U X al²⁰ gat mm cat^{ex} 119. The Old Syriac is wanting here, but the Old Latin has it and W also. Here again D appears in company with B (and \aleph) and away from the other Western documents. Transcriptional evidence is for its omission, because of appearance in v. 19; but it is a nicely balanced point, and the balance of evidence is against it. Westcott and Hort print it with single brackets. Von Soden rejects it outright. If B did not have it, Hort would not hesitate a moment in rejecting it. Intrinsic evidence rather opposes it as a finer trait for the son to be interrupted before he finishes his speech.

It is clear, then, without attempting to examine all of the distinctive Western readings, that the Western class is sometimes right as against the Neutral class. It is probably more frequently

right than Hort admitted or knew. Turner (*The Study of the New Testament*, 1920, p. 58) is sure that the Western text has something to contribute toward the reconstruction of the original text of the New Testament and that its contribution must be weighed on its merit, not merely on its age. Souter ('Progress in Textual Criticism of the Gospels since Westcott and Hort,' in *Mansfield College Essays*, 1909, p. 363) thinks that 'the combination of Syr^{sin} and k would now generally be regarded as sufficient to upset the combination B \aleph or, in other words, the versions may sometimes have retained the correct text, where all known Greek MSS have lost it.' He thinks, however, that the alteration of the text of Westcott and Hort would be small if they had known the new manuscripts now accessible to us. In particular, when the Old Syriac combines with the Old Latin, a strong presumptive case is made out. Valentine-Richards (*Cambridge Biblical Essays*, p. 534) thinks that 'a further discrimination of the different types of Western, or rather of second century, text is one of the most pressing needs of the present day.' It is a great advance to see that. A reading can no longer be condemned because it is Western. But we must not go to the other extreme. The Western documents differ widely and radically in many readings. The simple truth is that we are not yet in a position to lay down a definite procedure for deciding the merits of Western readings. There is here a rich field for study and research. It will have to be attacked in detail and as a whole. A fresh study of the whole problem is called for by competent scholars.

Only a word can be given to the special Western readings in Acts. These are mainly additions and are very numerous. Blass proposed the theory of two editions of both Gospel and Acts by Luke, to explain the Western non-interpolations in the Gospel and the Western additions in the Acts. But his theory has not won a strong following. The text of Acts is still a matter of debate. Ramsay, Harnack, Chase, Rendel Harris, Burkitt, and others have contributed their quota to the discussion. In general, it may be said that the Western additions in Acts do not stand in as favourable a light as the Western non-interpolations in the Gospel of Luke.

In the Study.

Virginitus Puerisque.

Two Funny Little Fellows, and what they can become.¹

'Put ye on the Lord Jesus Christ.'—Ro 13¹⁴.

OF course you know what tadpoles are, those funny little creatures that grow up into frogs, though they are not one bit like frogs; so wee, and so wriggly, and all tail. Nothing could be less like a frog; and yet into frogs they grow, if you let them alone. And you are a kind of tadpole too! You are fairly wee, and certainly you are wriggly (do you ever sit still at all?), and you are not always going to be what you are, will grow up into something else quite different, are doing so every day. Once on a time you were a baby, just a soft little lump; though don't you tell Mother I called Baby that, or there will be trouble for some one. You couldn't walk, not even the staggy way your baby manages by now, had to be carried everywhere; you couldn't speak, could only cry; and you did it unashamed, for anything and everything and nothing at all. But now you are a great huge lassie who can help with the little ones; can run like a hare and beat the boys; are not a bit like what you used to be. Couldn't speak! Do you ever stop talking nowadays? And you would never dream of crying—get up from a spill and laugh about it; and even if your knee is cut, tie a hanky round it, and play on. You are not a baby any longer; you are a girl, or a boy. And soon you will have left that, too, behind, and have grown up into something else. That is what tadpoles do, if you leave them alone. But the wise men can do all kinds of queer things with them. You couldn't; and, if you tried, you would kill them. But they can. They tell us that they can take the tail bit of one and join it on to the head bit of another; and it, or is it they, lives, or is it live, on quite happily. That would be rather fine, wouldn't it, if you could do that with yourself; could go about picking up the best bits of other people. You are pretty clumsy at football, and Tommie Brown can shoot so straight and hard; well, let us take his feet, that will make a good foundation to begin with; and as Johnnie Smith leaves all the others far behind in every race, we'll have his legs; and Donald Something sits at the

head of the class day after day, and does sums as easy as look at them, while you get so tied up and puzzled; we must get his head; and Peter Someone-else has such clever hands at drawing, while you keep rubbing out and rubbing out, till you have rubbed right through the paper; and the master says, 'Yes, that is not a bad football, but why has it got toothache?' when you thought that you had drawn a cat and two kittens! If you could build yourself up, a bit here and a bit there—ah, well! I don't think that would do, really. It would be so confusing; you would never be sure whether you were yourself or somebody else; and Mother would never know whether she was darning your stockings, or Johnnie Smith's, washing your hair, or Donald Somebody's. And in any case she would like her own stupid tousley boy better than any other; and so would God. If He had wanted a laddie with Donald Somebody's head and Peter Someone-else's hands He could have made him; but He wants you. Better let the tadpoles alone.

But then there is another thing that these wise men can do with them; they can keep them from growing up for years and years and years. The other tadpoles that started with them become frogs; are quite sedate and prim and never want to play at all; but they keep tadpoles still, wee and wriggly and all tail. You wouldn't like that at all; you long to grow up; to be able to sit up as long as you like every night, and not to be hustled off to bed. But Mother is not so sure. Did you never hear her saying, 'I wish they wouldn't grow up so fast, they will soon all be away'? Don't you let her keep you a tadpole! Don't you be molly-coddled and made soft! It is all right that you should be petted when you are wee, but you're too big for that; it's only a baby that cries when it doesn't get all that it wants, and you are past that now. No, no! you must grow up; the tadpole must become a frog; and it is silly to keep them from it. Let them alone, and all tadpoles do grow frogs. It doesn't look very exciting. Yet all tadpoles just long for it; that is what makes them so wriggly; they are so eager till it really happens that they can't keep still. And you sometimes lie in bed and dream of what you are going to be—a tramway-driver or a motor-man, or a great football player, or a batsman like Hobbs who has

¹ By the Reverend A. J. Gossip, M.A., Aberdeen.

got one hundred and five centuries now; well, all tadpoles dream of growing into frogs, like that, think that would be far more exciting than knocking balls about, or driving motors.

There is something far more splendid and exciting you might be than any of the things you've thought of yet. A caterpillar, you know, can become a butterfly, and some of them grow into just the common black-and-white ones that are apt to be about the currant bushes; but some become red admirals, lovely things, beautifully worked and coloured. And you can grow up into something bigger and better and far more wonderful than you have ever dared to think. A wise Frenchman said that you and I are the tadpoles of archangels: that we can become these splendid creatures of God, with their glistering wings and their noble lives. That's wonderful; but we can do better even than that! For we can put on the Lord Jesus Christ, can grow up like Him, can gain His ways. And you know what He was like; how gloriously brave and unselfish and kind; how every one in trouble ran to Him, and He always found some way for them. And you too can become like that. Nothing could be less like Him than we are now, so cross and grumpy. Ah! but the crawling caterpillar isn't like a butterfly; and yet it is one by and by, and a tadpole couldn't well be more different from a frog, and yet into a frog it grows. And you can become like Jesus Christ.¹ Isn't that splendid? If I were you, every night when I say my prayers, I would tell God, 'Yes, this is better, oh, far better! than the tramway-driver or the batsman; please, give me this.' And He will do it. It may take some time, a long time it may be; and yet it will come, if you ask earnestly; and it's worth waiting for, to be like Jesus Christ.

The Foot that Stands.¹

'I went down to the potter's house; and, behold, he wrought a work on the wheels.'—Jer 18³.

This passage tells how a prophet watched a potter working with the clay on his wheel. He watched the shapeless lump of clay spinning round, and under the potter's hand rising up into the shape of a cup. Suddenly it collapsed. The potter stopped his wheel, crushed the cup back into a lump again and made out of it another vessel.

Then an idea came to him, a 'word of the Lord,'

¹ By the Reverend Stuart Robertson, M.A., Glasgow.

he says; and it was this, that what the potter did to the clay, God was doing to His people, making them over again after they had failed in His hand.

That is how 'the word of the Lord' came to people: not by a voice that all could hear, but through the eyes that could see and minds that could understand what they saw, and gather the gold of God's truth from crevices of common everyday things.

That is how 'words of God' still come. Here is one that came the other day to a lady who, like the prophet Jeremiah, had gone down to the house of the potter.

It was not in the East, where they sit at work, but in an English village. The potter stood at his work, and drove the wheel with his foot. When he had finished a work and was preparing another, she said, 'Your foot must get very tired driving the wheel?' 'No,' he said, 'it isn't the foot that works that is tired: it's the foot that stands.'

That was 'a word of the Lord' to that lady, and when I read it, it was a word of the Lord to me, and I want to pass it on so that it may be a word of the Lord to you. It is a word that sings itself into a kind of lilt. Make it one of your songs:

'It isn't the foot that works that tires;
It's the foot that's standing still.'

Here we are at the wheel of life, trying to make the clay of our own character into something that will hold and keep the joy and goodness of life.

We have two sides to our nature, like the two feet of the potter—our body and our soul. I suppose a sensible potter learns to work with his left foot as well as his right, and gives them turn about at the treadle, so that both grow strong together, and the strong foot is not held back and hindered by the weak. It's no use being one-sided. It's no use having one leg like Samson's, if the other is a spindle-shank. It's no use having one leg with a calf like the fatted calf, if the other is like one of Pharaoh's lean kine. It's no use being able on the one side to run like Eric Liddell, if the other side can hardly hobble. For the two sides have to go together: their pace will be the pace of the slower side, their strength the strength of the weaker.

These things sound absurd; but they are just what is happening to many people in terms of their body and their soul.

One side is very busy ; the other gets too little to do. We all have plenty to do on the one side, men at their work and business, housewives in their homes, boys and girls with lessons and games and hobbies. But the other side, the side of worship and prayer and serving God and reading His word—that side is underworked. And because the soul is underworked, the soul is tired ; and because the soul is tired, the body tires too.

The world is full of tired folk. They come to the end of the week, they tell you, tired out, too tired to go to church. The reason why they are so tired is not because they have overworked their body, it is because they are underworking their soul. It is tired because it has nothing to do. It's left to loaf about the corners of life, and loafing is more exhausting than any work can ever be.

The remedy for the boy or girl that is tired after Saturday's football or hockey is not to lie in bed on Sunday morning, but to get up and go to church and give their soul a chance.

If you're fagged with the week's lessons, the remedy is not to stop thinking, but to think about something else. Go to Sunday school or Bible class and let your mind think on the things of God. Then you will be refreshed for Monday.

Tired bodies and worried, overworked minds will find their healing in worshipping and praising God.

All life will gain strength as the soul is strong, and it can't be strong if it be left standing idle.

'It isn't the foot that works that tires,
It's the foot that's standing still.'

The Christian Year.

FOURTH SUNDAY AFTER EASTER.

In Quest of Tranquillity.

'Oh that I had wings like a dove ! for then would I fly away, and be at rest.'—Ps 55⁹.

The probability is that tranquillity of mind is even less common than an observer might be disposed to think. There are a great many who obviously are unhappy ; and when we add those who, though joyless at heart, are too proud to show it, or too well-bred not to keep up an apparent flow of spirits, we may be sure that there is a very widespread demand for the secret of peace. As a fact, the conditions of human life are such that man may seem to be predestined to unrest. Our natural desires are many and exorbitant, and only

a few of them can be gratified as they propose, or even gratified at all. We have a conscience which makes us uncomfortable, and even torments us if we defy it ; and our lives are full of habits or actions which amount to a defiance of conscience. Our affections are fixed on possessions, or on kindred and friends, that are hostages for our happiness, and we hold them all by a more or less precarious tie. We are travelling into an unknown future, in which it is certain that we shall be smitten, bruised, and impoverished by the forces of change and decay, and that in it there awaits us the inevitable event which, it may be with merciful suddenness, it may be after a period of weakness and agony, will carry us away from the light of the sun and from most of the things which have made for our happiness.

The subject is not one which has been overlooked. The work of the world goes on because the world has a working theory as to the secret of peace. Every great religion that has gained a footing among men has prescribed some treatment of the malady. The urgency of the need was observed by Him who knew what is in man, and much of Christ's teaching circled round rest and peace. Let us glance briefly at some of the other famous specifics, and then consider the provisions which are made for dealing with the evil in the Christian gospel.

1. To begin with, the world has its working theory as to the secret of rest. It is that, if we are miserable, it is because we have not enough of this world's goods, or that we have too much of its evils. If he made his fortune, one thinks ; another, if he were famous ; another, if he had power, and so on, he would then be within sight of the sovereign good.

At the opposite extreme from the workaday theory is a prescription which, fanatical and absurd as it seems to us, has played a great part in religious history. The advice given is that man, instead of seeking peace in the acquisition of worldly goods, should seek it by renouncing and despising them. It is a doctrine which has had a strong attraction for the people of India. It was illustrated by the great renunciation of Buddha. He was born and grew up in a court, he was the heir to a throne, he married, and was blessed with the love of wife and child ; then one day, when he chanced to look on sickness and death, he became conscious of the wretchedness of human

existence, turned his back upon the kingship and the sweet home life, joined himself to the saintly sages of the land, and learned their prescription for a victorious and tranquil life. The prescription which they gave was to make his home in a cave, to procure the barest necessities of life by begging, to fast to the verge of starvation, and to afflict the body with additional tortures.

There has always been a grain of sense even in the wildest extravagances of enthusiasm, and there was a substratum of reason in the ascetic mode of life. It rested on the just observation that there is a keen satisfaction in self-denial which is not yielded by self-indulgence, in particular that the source of a great deal of the worst of human misery is due to the rebellion of the body, and that nothing is more needful than to make sure that what was intended for a slave has not gained the upper hand. But as experience proved that many who were most in earnest in this way of life were not even then at peace, and as, moreover, common sense effectively protested that there is ample scope for self-denial in labours which are useful to the world, without having recourse to self-inflicted torments which are of no benefit to society, the remedy fell into discredit in Europe with the Protestant Reformation.

Mention may be made next of the prescription of the Stoics. At the beginning of our era there were many men of great moral earnestness, Greeks and Romans, who claimed to possess in a signal degree the blessing of serenity of mind, especially under the strokes of adversity. How did they teach men to attain to it? We open the pages of Epictetus and we find the ideas expounded in convenient compass. The things which happen in our life, he says, are of two kinds: those which are due to our own voluntary action, and those which are governed, in whole or in part, by forces that are beyond our control. The goods of life, similarly, are of two kinds: those which, because they are in our power, we can be sure of getting; and those which, being outside our control, we cannot be sure of getting or retaining. The general prescription is that we should limit our desires—confining them to those things which are within our power, and leaving out of account those things which depend upon others.

From this general attitude we may certainly learn some practical wisdom. We do well to remember the parable of the Feast, and to behave

as decently in the struggle for the good things of this world, as we should behave at a dinner-party among our friends. It is also useful to distinguish between the things which are, and those which are not, in our own power, and to cultivate the spirit of uncomplaining submission to the inevitable and irreversible dispensations of Providence. But it is not easy to endure as the Stoic recommended without having access to richer sources of comfort than were supplied by his general view of the universe.

2. It was then a much-discussed as well as an ancient and widespread malady which Christ promised to cure when He said, 'Come unto me all ye that labour and are heavy-laden, and I will give you rest.' In His proposed treatment there was a combination of remedies new and old. But even the old appear in a new setting, and with new elements of healing and consolation.

(1) There is a strain of the teaching of Jesus which does not contain much more than the advice of the Stoic sages to cut down the demands of the self. The great text in which Christ promises rest, when read along with its context, suggests that the reason why so many are restless is that they do not possess the meekness and lowliness which they could learn from His own example.

(2) The old and the new also blend, though with a much larger element of the new, in the teaching of our Lord that the chief source of man's unrest is his general sinful condition, and that the secret of rest is deliverance from sin. It is only in God, and in doing the will of God, that the soul finds true rest, and much of human striving is at bottom an attempt to find partial substitutes for God. This would appear to be the ultimate explanation of the craving for stimulants of various kinds, physical or mental; they at least give a temporary feeling that the soul has found more abundant life and tasted of heaven. It cannot, however, be said that it was a wholly new discovery that sin is the seat of the evil. The really new element in the gospel of Christ is its announcement of the way of deliverance from sin.

(3) It is a great part of Christ's gift of peace that He enables us to believe in God as the Father in heaven. Buddha preached peace by deliverance from sin, and made some way in teaching men to eradicate their selfish desires; but the soul cannot have true peace if his word was the last word on our little life: 'As ye have no Father in heaven

to take care of you, see that ye love one another.' For those who do not find God in it, the world has no doubt many glories, as it has many privileges and adventures, but it is also a thing of terror. The menacing and destroying forces of time have us at their mercy. We are condemned to the gradual forfeiture of most things that we value, and in the last resort we are seemingly doomed to extinction. It makes a difference which is almost immeasurable to our outlook on this universe, if we believe in the God whom Christ revealed as the Father, the God who knows each of us, loves and pities us, and who possesses the infinite power and the infinite wisdom which ensure that He will make His loving purposes effective, and that all the hostile powers of earth and time are unable to do any real and deadly hurt either to His cause or to His children.

(4) Lastly, there is a deeper and more mystical side. Peace takes possession of the mind in two ways. Sometimes it enters in the wake of ideas, as the result of learning some new or important fact or adopting a fresh conviction. Sometimes also it penetrates the soul in a way of which we cannot easily give a rational explanation. It is a common experience that there are persons the mere contact with whom is restful; their spirit seems to mingle with our spirit and transmit to it some of its own repose. It is a distinctive Christian experience that a similar peace enters the soul in conscious union and communion with the risen and glorified Christ. He Himself spoke of it in words which implied that His peace was not so much the result of believing certain facts and accepting certain doctrines, as the result of the contact of the receptive soul with His own greater personality and His own abounding life. There is an abiding in Him which is the condition of the benediction, 'My peace I give unto you.'¹

ROGATION SUNDAY.

The Help of God.

'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.'—Mt 7.

1. *God's Help.*—Observe how Holy Scripture never destroys the reasonableness and proportion of truth, how it acknowledges and honours the human personality even when, as so often, it is

¹ W. P. Paterson, *In the Day of the Ordeal*, 229.

offering us the grace of God without measure. Observe, too, how in the midst of the very richest promise there is always a reminder to us men and women that we have our part. 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.' So spake Jesus. At the first hearing of the words they mean that God is waiting to give us the very thing we need. And that is, indeed, their meaning. But when we read again we perceive that this generosity of God towards us hangs upon a condition—a condition which we alone can fulfil. It is when we ask and seek and knock, it is when our soul is tender and gentle and entreating, that the great and beautiful things reach us from God. So here: 'I will help you,' saith the Lord. The meaning is not 'I will do this for you' in the sense in which we might say to some one, 'You sit there and watch me do this for you.' Still less do the words mean, 'Go you away and amuse yourself with other things, and when you come back you will find everything made good for you.' No; the words mean what they say: 'I will help you'; 'We shall do it together.' Now this is the only kind of help we should look for from God, for when God helps us it is always part of His purpose, and the greater part, to make us better; it is always to give us the victory over some personal weakness or fault. In fact, when God helps us—and He is always helping us—it is to enable us to accept gladly that holy and beautiful way of meeting what we have to meet, or doing what we have to do. But it is no part of God's intention to do things for us, we meanwhile remaining idle or even hostile. It is His part so to work upon us by the pressure of events and by the pressure of His spirit upon our personal moods that there may come upon us a strong and secret willingness to take the holy way, the way which we know Christ would have taken in our circumstances.

2. *The Purpose of Life.*—For the purpose of life is not that we get our own way. It would be nearer the truth to say that the purpose of life is that we shall not get our own way until, indeed, our own way is the way of unselfish love. The purpose of life is that we become conformed to the likeness of the Son of man. And this likeness is not something which is put on as we might put a mask upon our face, hiding our features, which remain the same. This likeness is something which we ourselves are to become, the happy sign

in our face and in our voice that we have found a happy basis for our life, and are living on the bread and wine of God. We cannot claim that God has really helped us if we have merely had our own way. We cannot claim that God has helped us if all that has happened is that certain things which we had set our minds on have at last come within our reach. It would be nearer the truth to say that God had helped us when, after having set our hearts upon certain things, we should see them pass for ever beyond our reach, and yet to our own blessed amazement find that we are not at all bitter or envious.

I can make all that quite plain by the help of an illustration which, like all my best illustrations, is not my own. When two teams contend in a game, say, of football, the object is not to put the ball through the goal in any circumstances; still less is the object to put the ball through the goal at a time when there is no one about to hinder you. For in that case—if, I mean to say, the one object in the game were to put the ball in goal—the best way would be for some one to rise through the night when everybody was asleep and put it there! No, the object in the game is that in the midst of forces which contend the other way, we shall bring out of ourselves such resources of ingenuity and endurance that in the actual field of battle we shall put the ball in goal, and this not as a thing of any value in itself, but as the accepted proof to ourselves and to the world that we are the better men, that 'He who is with us is greater than all that is against us.' It would be an easy thing, but most foolish, for a mother to spare her child and to spare herself many an anxious moment in the days when the child is learning to walk. Instead of allowing the child to set out upon his unsteady limbs on the day when Nature signifies that she is ready, a mother might carry her child across the room and place him down at the other side. But the mother's object and the child's ambition are not that he shall arrive at the other side of the room, but that he shall walk to the other side of the room. It is not the result by itself which is of value. It is the process, and the result only as the crown of the process.

3. *The Way in which God helps us.*—We have the authority of Jesus for believing that we shall never be far wrong in our thoughts about our Father in heaven if we keep close to all that is natural and instinctive in the relations between a father and

his child, still more in the relations between a mother and her child. All that a true mother will do for her child our Heavenly Father will do for us one by one. And everything that a true mother does for her child has, in her view and intention, one result, and that to help her child. She knows that she will have failed if she has, beyond a certain point, spared him from a certain element of rigour, for in that case she has really left him unprotected for the later tests of life. And therefore she lets him, as an infant, try his limbs and find his way to walk erectly, she remaining meanwhile not far off to set him swiftly on his feet, to smooth away the pain of falling and the fear of setting out again. She will applaud every little triumph on the way to proper manhood, and give her own encouraging interpretation of the little misadventures by the way. As the Bible says: 'As one whom his mother comforteth, so will I be unto you.'

'Fear not; I will help you.' That is the very voice of God as Jesus has made God known to us. Let us take these words with us and let them go on meaning to us what they will go on to mean. For they will come to mean that God will help us towards becoming better people. He will not be a party to our own indolence, of course. He will not go with us if we are going the wrong way, unless to trouble us even as He harassed Balaam long ago when Balaam set out to do something which none better than Balaam knew was wrong. But if there is anything lying before any one of us which we have to go through, or if there is something which seems to be our portion against which we at certain times vainly cry out, and yet it is of such a kind that at other times we know that if we could only accept it heartily and kiss the cross we should come upon a state of blessedness in which all the bitterness would be lost; if there is anything of such a kind in front of us, or upon us, or pursuing us, and if with regard to it we can lift up our face to God without shame, then this promise is for us in particular, and it simply remains with us to see whether God is not as good as His word.

'Fear not; I will help thee,' saith the Lord. 'I will help thee.' That is to say, are you ready to begin, or, what is sometimes harder, to begin again? In that case you are not alone.¹

¹ J. A. Hutton, *On Accepting Ourselves*, 117.

SUNDAY AFTER ASCENSION DAY.

The Manner of God's dwelling with us.

'Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them.'—Rev 21³.

The writer describes the manner of God's dwelling with us as a tabernacling. The idea would have rich historic associations for a Jew, but to us it might suggest only a veiled and temporary dwelling; temple would convey more to our minds. Yet criticism may help us to an idea implicit in this word which the writer himself perhaps hardly recognized. The real tabernacle of the Hebrews was not that elaborate and mystic building made familiar to us by the description elaborated in Exodus and Leviticus. Scholars believe that the real original structure is described for us in a fragment of Exodus (33⁷⁻¹¹); there, it is nothing more than a simple soldier's tent pitched outside the camp, where any one might go to commune face to face with God. This might suggest to us that God's dwelling with us is simple and wonderfully familiar; His tent pitched alongside ours in the hard campaign. At any rate, the author is quite explicit in this when he passes beyond the symbolism. God Himself is to abide among His people, 'familiar, condescending, patient, free.' It is the clearest proclamation of God's presence with us that the Bible gives, and it is promised that as this is realized all sorrow, pain, and death shall pass away.

This thought has been recovered by our own age. It has been practically lost for centuries.

The evolution of thought concerning God, both in Greek and Hebrew circles, had the effect of removing Him to an awful distance from this world and the ways of men. In earlier days it had been otherwise. In ancient Greece every glade and hill, streams and the sounding sea, were peopled with deities. And there is sufficient evidence in the Hebrew Bible that once Syria and Arabia were covered with sacred spots where gods had revealed themselves to men. The way in which this was conceived was crude, and the worship with which it was accompanied was often unethical and licentious. But the reforms in thought and practice which attenuated God into an idea, or relegated Him to a distant sphere, though necessary, were accomplished with distinct loss. The Platonic conception of God must strike all save philosophers as very shadowy and abstract; the gods were slain by philosophical

thought. The consciousness of sin which came to the Jews after the Exile made it necessary to mark off everything in man and the world from contact with the awful holiness of God. Soon men feared to take His name upon their lips. The Jehovah of national and personal experience gave place to Lord or God, the abstract idea of Deity, and this was eventually replaced, for reverential reasons, by the impersonal term 'Heaven.' Even the homely speech of Jesus has been toned down to accord with this tendency. Mark's 'Kingdom of God' becomes in Matthew, 'Kingdom of Heaven.' The simple appellation of Father used by Jesus must receive the formal addition 'which art in heaven.' Jesus never attacked this idea of God's distance, but all His thought and speech assume that God is present with us, implicated most deeply in the affairs of the world and dwelling in the hearts of men.

1. *It is God Himself who dwells with us.*—It is the infinite God, who is incomparable beauty, absolute truth, eternal love, whom to worship is the highest desire of man's being, the unfading attraction of his noblest loyalty and service. And this God most glorious, desired, and wonderful is said to be dwelling with us, near as the sea which flows in to fit all the sinuosities of the shore, so marvellously inward that He is nearer to us than our own souls, so penetrating in His light and warmth that down to the deepest recesses of our nature He radiates and heals.

Such a declaration would immediately arouse a definite denial from thousands who remain utterly unconscious of God at all, or, at least, of God dwelling with them in this wise. But it should not be the task of our religious teaching to accommodate itself to the average experience of the unexamined life; but to force men everywhere to look beyond that of which they are conscious. For by every necessity of nature, history, and experience, there is no explanation of man that does not demand that his spirit is in touch with an infinite spiritual personality, in which his life stands explained, and in conscious fellowship with which he alone can come to himself.

2. *But the fulness of meaning contained in this declaration is only to be realized in a religious way.*

We recognize how much more a man can become aware of by education, how much more comes into view by the shifting of his conscious horizon; but the highest revelation of all comes through a religious consciousness, for which these other things are but

the preparation. And by religious we mean two things.

First, it is the relation of ourselves to something higher. Of nothing do we remain more in ignorance, and yet nothing is more easily discoverable, than that we are continually in touch with a reality which surpasses our analysis or achievement. But the slightest moral experiment with this paradoxical reality of human thought and ideals shows that this is always higher than anything we ever become. It is truly transcendent, but—and this is the amazing thing—the transcendent is immanent. It is man's own self which is always conscious of something greater than himself. This relation to something greater than self is the most indisputable fact of man's inner life, although in most it is never recognized, and in many it is ignored or feared because of the perplexity and desire that would come upon them if this became a fact around which their whole inner life had to be lived. But it is just as man makes this higher within him the reality which he chooses to depend upon and the object of his continual aspiration, that it grows into religion, where the deepest intercourse, surrender, and communion lift him ever beyond himself and reveal the possibility of his unending growth.

But, second, it would not be religion if this higher reality, this dwelling of God with us, was of such a nature that it broke down our personality and triumphed over our will. We must be lifted to that higher by the attraction of its beauty and the reasonableness of its life. God must lift us by love, and by love alone. Otherwise we should fail of kinship with Him. The recognition of His presence with us, while it is that on which we depend for every breath we draw, will only come to us like the leading of light, like the lure of a whispering breeze, like the call of a little child. It needs therefore attention, expectation, the setting of the heart to watch, the willingness to be the higher that we know and the higher still; these things will reveal this mighty miracle to be about us.

3. It is thus that *God's dwelling with us will become manifest*.

Only this will draw us near to one another. Lying as it does at the basis of all life, it is the one secret that will unite us all. It means the discovery of such power that, in this realized presence of God, we shall be able to take away all tears, end all pain, and banish even death.

Do not let us turn aside from the truth because

we cannot feel it to be so. God will become visible as His dwelling in us becomes the joyful recognition of our whole life, the radiant testimony of our whole nature.¹

WHITSUNDAY.

Self-Reverence.

'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?'—1 Co 3¹⁶.

In one of the finest of Tennyson's early poems, 'Cenone,' he puts into the mouth of Athena, the goddess of wisdom, two lines which sum up the very essence of his message as to what gives to human life its nobleness and strength. These are the lines:

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

In his keen study of mankind the poet saw that without these qualities no one can ever build up a strong or beautiful character. They are the foundation-stones of success even in a worldly sense; but, above all, they alone make a man's life a success in the highest sense, for they alone enable him to realize the best that is in him, and to perform his work with inward harmony, and with beneficent effect upon others.

Now, what is *Reverence*? For we will confine ourselves to that. It is the feeling of awe in presence of what is great, august, or sublime, of something that towers above us, and before which we prostrate ourselves. The object of our veneration may be of many different kinds. It may be the greatness of a famous nation, like ancient Greece or Rome, that for centuries has moulded the course of human history; or of a poet, like Shakespeare or Milton, who leaves upon us an overwhelming impression of intellectual power; or, again, of some heroic life of self-sacrifice that thrills our souls by its nobleness. But, in all cases, reverence is awaked in us by that which transcends us, which we cannot fully grasp or estimate, which stretches far beyond us into immeasurable heights. We feel humbled before it, and yet it uplifts us with the consciousness that we are in contact with something whose greatness draws us out of our petty selves into loftier regions of thought and emotion. When Ruskin was addressing the students of Oxford, he concluded one of his lectures

¹ W. E. Orchard, *Sermons on God, Christ, and Man*, 81.

with these memorable words: 'This I know, that in Reverence is the chief joy and power of life—Reverence for what is pure and bright in your own youth; for what is true and tried in the age of others; for all that is gracious among the living, great among the dead—and marvellous in the Powers that cannot die.'

1. What, then, is this real self which a man ought to reverence? It is his inner personality. He is conscious that he is not at liberty to do what he likes with his life, that it is given him on conditions. He is subject to authority, has in his breast a monitor which says, 'This is the way; walk thou in it.' Daniel Webster, the famous American statesman, was once asked, 'What is the greatest thought that ever entered into your mind?' He paused for a moment, then replied, 'The fact of my personal accountability to God.' That is the glory and mystery of human life; the deepest fact in it, which makes all men equal, prince and peasant, the most brilliant genius and the humblest labourer. Each of them has been put in charge of himself, and he has to answer for himself in the end.

And to every human soul God has granted the greatest of opportunities; has made it possible for us to take possession of a heritage as far transcending the chance of earthly place or power as the spiritual transcends the material.

The very thought that we are responsible for this soul of ours, charged as it is with such solemn issues, would over-balance and depress us, in view of the thousand temptations that may assail or destroy it, did we not know that in this fight to win our souls the Eternal Father is on our side. The whole life and death of Christ is not merely the triumph of a man over the powers of evil; it is the pledge that the might of the Divine is working for us, that the infinite resources of God's love and grace are at the disposal of every soul that claims them. 'Lo, I am with you always, even unto the end of the world': the pages of the Gospels and the long annals of the Christian Church show how gloriously that promise has been fulfilled—show that in Him the weak have found strength, the sinful, forgiveness, and the weary, rest. If the soul within us was counted worthy of the sacrifice of the Son of God, then it is indeed a fit dwelling-place for the Divine Spirit, worthy, surely, of all our reverence.

2. What are some of the effects of this Self-reverence?

(1) It is *the great preservative against vice*—indeed, it is the lack of self-reverence which largely accounts for the sin and folly of the world. Very often men are drawn into temptation by an easy compliance with the society around them. They are led to drink, because others do so; they are content to sit acquiescent in a company where the conversation is foul or vulgar, because they do not want to be counted peculiar or narrow-minded. So they endure what they inwardly dislike. Why? Because they have no true self-respect.

(2) Self-reverence is not only the supreme safeguard against base actions, it is *the inspiration to an ever higher goodness*. For, if we are the temple of God and the Spirit of God dwelleth in us, we do not seek guidance for the ordering of our life from traditional practices or the conventional standards of the world around us; we find it within us, in the living Spirit that is ever speaking in our consciences and hearts. It is this loyalty to their best selves which has been the source and spring of the noblest lives that earth has seen, not only of those whose names stand out on the page of history as martyrs and reformers and champions of freedom, but of the multitude which no man can number of unknown men and women who have striven, often at bitter cost to themselves, to carry the gospel to the heathen abroad, or to relieve the suffering or raise the fallen at home.

(3) Self-reverence *teaches us reverence for others*. 'Every man,' says the proverb, 'judges others by himself.' And there is truth in that. A man can only see with his own eyes; and if he does not discern the Divine greatness and mystery of his own soul, he is not likely to think very highly of other souls. It is the man who realizes the value of his own life as a gift of God, who recognizes the sacredness of every human life. And, for this very reason, he shrinks as by an instinct from doing aught that would minister to the lower side of their nature. If their character is tarnished, if the Divine likeness in them is defaced by sin, his whole relation to them will be animated by the desire to call forth the good that slumbers within them.¹

¹ D. W. Forrest, *Memoirs and Discourses*, 168.

Hinduism and Christianity: Some Points of Contact and Divergence.

BY THE REVEREND NICOL MACNICOL, M.A., D.LITT., POONA.

II.

AMONG the many tasks which Hinduism at various periods of its long history set itself to accomplish, there are two in regard to which there can be no question but that they are eminently religious tasks. They represent, indeed, from different angles the one sole purpose of every religion—the purpose and aim of Christianity as of its rivals. These tasks are the achievement on the one hand of victory over the world, and on the other of union with God. There are, in fact, three terms that it is the endeavour of religion to bring into their right relations to each other—the individual soul, the world, and God. When these are truly harmonized, religion has accomplished its task; it has shown the way to victory over the world and to union with God. In the likeness and the unlikeness of the solutions that Hinduism and Christianity offer for these two problems, we can observe where the two faiths approach nearest to each other, and where also they are widely at variance.

The ancient Indian sage sought for victory over the world and the world's entanglements; the Jewish saint for deliverance from sin. Perhaps at the very time when the one from among his sheep-folds was praying, 'Create in me a clean heart, O God, and renew a right spirit within me,' the other in his desert solitude was crying no less passionately into the darkness, 'From the unreal lead me to the real, from darkness lead me to the light, from death lead me to immortality.' The petition in each case issues from a sense, no less profound and real in the Aryan than in the Jew, of man's helplessness and desolation if he cannot obtain deliverance from the enslavement of life, and if, to that end, he cannot win the help of one whom we call God. The shapes of their thoughts, the fashions in which they frame to themselves the universe of their discourse, may differ; the thoughts themselves are alike in substance and fibre, and the aim and purpose of their aspirations do not differ. The way in which the Semite looked at the world seems far apart from the way of the Indian *rishi*. Both

seek reality, believing that there they will find liberation from a bondage of which both are aware, but to the one the bond that binds, the poison that corrupts, is sin, a will hostile to God and goodness, while the other cuts the knot of his enslavement at a stroke by denying that the world is real at all. It is a wrong vision, he says, not a rebellious will, that has led the soul astray. That is an old antithesis, and it is not necessary to discuss which of the two points of view pierces deepest into the heart of things. Perhaps we confuse the issue when we set them in antagonism and suggest that the affirmation of each involves a denial of the other. What we have to consider here is not the seriousness of their divergence, but the possibility of their reconciliation. Of the profound and tragic truth of the Jewish testimony to man's alienation in will from God and goodness, the whole history of the human race is a demonstration. We cannot explain away sin. But when Christ came and took over from the Jewish prophets the task of setting men free from this yoke, and when to achieve that end He gave Himself to the Cross, He was not only bringing to men a message of the Divine forgiveness that wins the will of man to God, but also a message of illumination for their souls that brings victory over a world of unreality and sets them free from its bondage. For Christ proclaimed not only the forgiveness of sins, but the Kingdom of God, a new and eternal order with God at its centre, which only a distorted vision fails to perceive as present with us even now.

There is a wide enough difference between Jesus' message, 'The Kingdom of God is at hand,' and the cryptic utterance of the Upanishad sage, 'Thou art that.' And yet if this saying can be understood, not as the formula of a monism within which a moral being cannot live and breathe, but as the affirmation of the ultimate identity of the transcendent, unconditioned Spirit of God, and the immanent spirit that dwells within the universe of things and in the heart of man, then a way to reconcile them may yet be found. Christianity can make no terms with a monistic pantheism; there

must be room in its universe for the spirit of man to live and love, and there must therefore be 'otherness.' But if the central doctrine of Upanishad theology can be so understood as to be compatible with theistic worship and with the moral life, then we can welcome such an exegesis of the text. Professor Radhakrishnan explains the phrase as declaring the existence of 'one central reality, pervading and embracing all,' and he appeals for confirmation of its truth to 'religious mysticism and deep piety.'¹ If it be no more than that then it may be possible to bring this ancient word of Vedic intuition into harmony with the revelation of Christ, and to hear the Upanishad sage saying, 'The Word was God,' and even reaching forward towards that which follows after, 'The Word became flesh, and dwelt among us.'

It may be that an advance can be made in this direction; it may be that such an advance is even now being made. Professor Radhakrishnan claims, indeed, that there is room for otherness and for ethical values in the monism of the Upanishads, and we wish him every success in making this plain and filling the ethical desert of Advaita with the blossoms and the beauty of a land where love and fellowship are eternal. But to not a few of the saints of India it has appeared that in 'proud Vedant,' as one of them describes the monistic teaching, the heart that desires God can find no content. In 'the Brahma-vidyā,' as one of them says, 'which rooteth out all idea of duality,' 'the bliss of affection vanishes away.' But however this may be, there remains, in spite of modern readjustments of the ancient doctrine, what is, perhaps, the most fatal barrier to any real rapprochement—the fact that the Indian system is essentially a philosophy rather than a religion. Professor Radhakrishnan speaks of 'the Hindu faith,' but the word does not fit what Upanishad Hinduism in any of its interpretations gives us. Its aim is to explain the universe and man's place in it—not to provide a way of life for him within that universe. Christianity always resisted stubbornly the attempt to transform itself into a philosophic system. Had Gnosticism prevailed in the early centuries, had the Greek mind conquered more than it has conquered within Christianity, the power to win and hold men's hearts and mould their lives would have passed out of their religion, even as Hope from the jar of Pandora, and left man desolate. And yet,

¹ *The Philosophy of the Upanishads*, 46.

while this is so, and while it is here that the ethos of the Higher Hinduism differs most widely from that of Christianity, yet at the same time it may be that Indian philosophy can do again what Greek philosophy sought so long ago to do, enlarging the Christian outlook beyond its narrow Jewish bounds, teaching it that ignorance, *avidyā*, can blind the eyes of the soul as well as sin.

The Indian sage—in a fashion that the Christian to-day has perhaps to relearn from Christ—placed every achievement of reality in the hands of God. We cannot give the name of faith to the process by which, according to him, we come to perceive the eternal order and pass by that vision beyond the power of *samsara*, the unreal world that is made up of our doings and strivings and ambitions—we cannot call that process faith, and yet it is an element in that faith which Christ tells us is the victory that overcometh the world. Perhaps the emphasis that the Indian thinker places upon the soul's insight may remind the Christian that it is not his efforts that achieve the eternal order, for that order is God's, and it is God's gift when it comes to man. We have to bring ourselves into right relation to this order, and, when we do so, suddenly we perceive it and it is here.

Throb thine with Nature's throbbing breast,
And all is clear from east to west.

But it is not Nature we have to get into tune with, but God's timeless world, where there is neither east nor west. The Hindu preaches passivity and quietism in the face of a world of illusion. It is impossible for the Christian to accept such an attitude of despair, for his is a religion in which faith and not merely vision is central, the will and not merely the mind. But at the same time the Christian may learn anew from Indian thought what Christ was so fully aware of, that the eternal order is the reign of God and that it is 'at hand.' Not man's 'fussy surface energies' can bring it, but only man's acceptance of it as already there, when he lays his will upon God's altar. 'Doing,' the Hindu says, binds us. Perhaps we may learn from him that 'doing'—even, it may be, doing good—sometimes blinds us. There is a surface agreement between *karma* teaching and Methodist theology, and perhaps the agreement goes deeper than the surface:

Doing is a dreadful thing;
Doing ends in death.
Cast your deadly doing down.

It is God who is the Doer. It may be that Hinduism, while it must not teach us passivity, will teach us how to come to God in a 'wise passiveness.'

The way to victory over the world, and to that 'liberation' (*mokṣa*) which is entrance into the Kingdom of God, is faith in God and self-surrender. These are elements, too, in the Hindu path to release, but each element—God and faith and self-surrender—is a far more shadowy and abstract thing here than it is there; and they lead to a shadowy goal. God (Brahman) is a wraith, and faith is something that has no relation to the heart and will, and the self evaporates in mist and nothingness, constrained by no love, won by no ideal good. These elements have to be enriched. Substance—a richer moral meaning—must be given to them, so that they may not only illuminate the mind, but lay hold upon the heart and will. It is the child heart, says Jesus, that sees and enters into the Kingdom—a heart unloosed from the world's entanglements and from the love of evil. Perhaps to the Hindu the practice of Yoga is thought of as a means to the obtaining of that childlike and disentangled heart, for it is believed to cleanse the distorting mirror of the mind and so to enable it to reflect truth. But, again, how far this is from the moral simplicity and truthfulness of the way of Christ. Thus throughout it is by the moralization of the Indian teaching, the loosening of its *karma* bonds, the bringing of it from the abstract heights down to the level of our human needs, and the bringing of God near to us as the One whom Jesus could call Father—it is by these ways of reconciliation that the Vedantist and the Christian can meet and can one day, we trust, rejoice together in the experience of a world overcome.

These reflections suggest some paths of approach to Christianity by intellectual Hinduism. There are, however, other aspects of that religion which are also powerful and important, and which have points of approximation to the Christian faith. The task of obtaining the victory over a hostile and deceiving world is a great religious task to which the Hindu, as well as the Christian, has directed the powers of his spirit, and has done so with extraordinary insight and resolution. There is at least one other great task as well which both religions seek to accomplish—the bringing together of man and God. Here the kinship of the two faiths appears closer than in the other case, and along

much of their journey those in both religions who are seeking this fellowship travel by the same road and utter as they go the same cries of the heart. But here, as before, the differentia of the Christian way to God as over against that of the Hindu saints consists in its ethical nobility and beauty, in the fact, in a word, that it has Christ Jesus and the God whom He reveals as its guide and as its goal. But while in our discussion of Vedantic Hinduism we found that what was needed was the ethicizing of speculations and philosophizings, here, on the other hand, what is urgently demanded of Hinduism by Christianity is the cleansing and sanctifying of the fervour of its desire.

Of the intensity of that fervour there is no question. In all ages of the history of Hinduism the cry to the distant God to draw near and make Himself known has rung out from every region of the land. Such symbols as those of the dusty, wayworn traveller, the voyager across the dark sea of life, the blind man tapping along the road with his stick, the child that has lost his mother, the wild swan winging its way home across the hills and plains—these and a hundred other pictures, full of deep human feeling, testify in every language of India to the sense of man's homelessness and to the instinct that his home is God. The passion and the longing are deep and intense, but their depth and intensity constitute, if they are uncontrolled, a very serious moral danger. It is not necessary that I should elaborate this point or that I should illustrate it. The peril of an uncontrolled emotionalism is manifest in the history of Christianity; it is immensely more manifest in the history of Hinduism. This is so much the case that a learned student of Hinduism, to whom reference has already been made, Babu Govinda Das, apparently considers the results from *bhakti*, which is the name given in India to the endeavour to reach God by love and faith, to be inevitably disastrous. The body, he says, 'is suddenly deprived of its guiding star'; it 'wanders into the jungle of passions.' 'Headlong, unguided *bhakti* makes for horrible degeneracy.'¹ But if it is not unguided, if it has a 'guiding star,' if it possesses at its centre a personality as lofty, as fitted not only to constrain the heart, but to convince and illuminate the reason, as is that of Jesus Christ, then there is no such danger. No one can be moved by too passionate a love for ideal beauty and ideal goodness, and these are the

¹ *Hinduism*, 171 f.

garments in which Jesus Christ seems to us Christians to be arrayed. 'Love, and do as you please,' the Christian Father said. It is a dangerous precept unless it be the case that love here means love set upon Christ. There is nothing in aim and attitude that is amiss with the *bhakti* aspect of Hindu religion; it is the expression in a race, deeply skilled in the heart and the heart's needs, of the universal longing, the quest of the home desideriorum. All that it requires is to have its longings directed by and towards Christ Jesus, one who not only wins man's love but satisfies his deepest reason. He is the one who alone, when such passions are abroad, can 'ride in the whirlwind and command the storm,' and who can bring the pilgrim of eternity into port to God.

Thus here, as in the case of the search for a way to victory over the world, it is the ethical power and enrichment that proceed from Christ which differentiate the Christian from the Hindu system. Every other difference is insignificant compared with this. If the Hindu system will open its gates

to Him who is the truth, then release from bondage and the victory that India so long has sought can come to her, and God's reign will begin. If the Hindu heart likewise will open its gates to Him who is the way to the Father, then this age-long traveller will find his Inn, this lost child his Mother's breast. Christianity is the religion of Jesus. When He finds His way to the centre of any system, then that system becomes His. He is able to subdue it to Himself and to cast out the defilers of His temple. The religion of which He is the centre will be, not speculation or dream, but a truth to live by. The God to whom He leads those who trust Him will be a God whom the heart can love, to whom the will can give complete obedience, whom the reason and the conscience can recognize as the Source of the knowledge of the truth. If Hinduism will let Christ enter within its ancient walls, then it will be found that He is no stranger, but one who has sojourned there before and who will find within it those who will recognize His Lordship and set Him upon its throne.

Recent Foreign Theology.

German Theology.

THE Deuteronomic question is again very much alive. Hölscher, emphasizing Deuteronomy's 'impracticable idealism,' assigns it to the post-exilic period, somewhere about 500 B.C.; and now comes Professor W. Staerk,¹ who, following in the wake of Oestreicher's 'Das deuteronomische Grundgesetz,' reaches a conclusion similar to that of Professor Welch in 'The Code of Deuteronomy' (James Clarke), published last year—that the aim of Deuteronomy was not the unity, through centralization, of the Jahweh worship, but its purification; or, as it is more epigrammatically expressed in the German, not the *Einheit* but the *Reinheit*. Deuteronomy frankly recognizes the legitimacy of the many sanctuaries throughout the land, but works, through legislation, for the purity of their worship and for the elimination from it of features distasteful to Jahwism. Dt 12^{13f} is not an advance upon, but essentially identical with, Ex 20²⁴, and that Dt 12¹⁴

does not necessarily involve centralization is held to be proved by the use of the similar phrase in 23^{18f}, where, it is maintained, this idea is excluded. If the argument of Oestreicher and Staerk were correct, it would, as they claim, demand an entire revision of the whole Old Testament problem, to which the date of Deuteronomy is pivotal. But in two able articles in the last number of the *Zeitschrift für die alttestamentliche Wissenschaft*,² Gressman, writing on 'Josia und das Deuteronomium,' and König, dealing with the linguistic and historical points raised by Ex 20²⁴ and Dt 12^{13f}, have argued powerfully in favour of the current critical view of the date of the publication of Deuteronomy and of its intimate relation to the reform of Josiah, as against Hölscher on the one hand and Oestreicher on the other. This number of *Z.A.W.* contains, further, an important article by Schmidt on 'The Marriage of Hosea,' and a skilful plea by Gressman for the pre-exilic origin of much in the Book of Proverbs—a plea which involves an instructive comparison of Proverbs with the recently discovered Egyptian 'Teaching of

¹ *Das Problem des Deuteronomiums* (Bertelsmann, Gütersloh; M. 2).

² *Z.A.W.* (Töpelmann, Giessen, 1924, Heft 3-4).

Amen-em-ope.' In the preceding number (*Z.A.W.*, 1924, 1-2), Gressmann had given a fine conspectus of the present complex task of Old Testament science. It is a sign of happier international relations that both these numbers contain articles (in English) by British and American scholars.

Professor Frövig¹ has carefully examined the question of Jesus' consciousness of His mission. He begins by a sketch of certain great personalities—Zarathustra, the Buddha, Muhammad, Socrates, the Hebrew prophets—in whom an analogous consciousness emerges, and then passes on to the consideration of the New Testament tradition relative to Jesus, reaching the conclusion that, in consequence of His reception of the Spirit at baptism, Jesus knew Himself, from that hour on, as Messiah. Before the baptism, it must have been clear to Him that He was called by God to a unique destiny, but the baptism brought with it the certainty that this destiny was Messianic. The argument takes full account of the voluminous current literature, to which it is itself a valuable addition.

Lic. theol. Werner Foerster discusses in *Herr ist Jesus*² the origin and significance of the Christian confession 'Jesus is Lord.' With these simple words a multitude of perplexing questions is connected, in which there is the widest possible difference among equally competent scholars. What was meant by calling Jesus 'Kyrios'? Are its roots to be found in Old Testament usage or in pagan cults or in Aramaic analogy? On these and on many other cognate questions Foerster has brought together a large mass of material. He discusses the use of Kyrios in the LXX, in non-Christian literature, in the Emperor cult, in early Christianity, etc., and he examines the impression of 'lordship' made by Jesus in the Gospels. He notes that in Acts Jesus is not called Lord in missionary addresses to Jews or heathen; His story is told to them, that He may become their Lord, as He is not yet. But as against Bousset, Foerster maintains that primarily the phrase 'calling on the name of the Lord' has an individual reference, and is not to be interpreted in such passages as Ro 10^{18f} as an appeal of the worshipping community to the cult-god. The facts are skilfully marshalled, and the

book takes considerable account of the work of English-speaking scholars, such as Andrews and Morgan.

Dr. Bruno Violet has devoted a learned volume of nearly five hundred pages to the Apocalypses of Ezra and Baruch.³ His chief conclusions, reached after a clear and comprehensive discussion, may be thus briefly summarized. The original language of the Apocalypse of Ezra was unquestionably Hebrew, not Aramaic; this is proved by the syntax, the style, and the definite occurrence of Hebraisms; and from Hebrew the book was translated into Greek. It was written by a man who was constrained to write by the inexplicable sorrows of his people. It is idle to look for documentary sources, for the book is essentially a unity, the work of one man. The Ezra with whom the writer identifies himself is not the famous scribe of the fifth century B.C., but an earlier figure of the same name (M. R. James compares 1 Ch 3¹⁷). The book itself was certainly, and the Latin and Greek translations probably, written in Rome. It was completed about A.D. 100, and it attained a widespread popularity, as attested by translations in numerous languages.

The Apocalypse of Baruch, written possibly by a layman, as Ezra by a scribe, Violet assigns to the years A.D. 115-116, and suggests that it may have stimulated the Jews to the revolt of 116. As with Ezra, the original text was probably Hebrew: that our present Syriac text was translated from Greek is suggested not only by the superscription, but by the numerous Græcisms—indeed, the presence of the Syriac word for 'adornment' in i. 2⁷, where the meaning demands the word 'world' or 'world-order,' seems to rest on a misunderstanding of the Greek κόσμος. Like Ezra, Baruch is substantially a unity; it is in a sense a reply to Ezra, of which the writer of Baruch is a skilful imitator: there is in Violet's mind no doubt that Ezra is the original, and Baruch the borrower.

Violet is careful to present his translation of both books in worthy literary form. The story of the sorrowing woman in the fourth 'vision' of Ezra he describes as a 'pearl of Hebrew prose.' He tells us

¹ A. Frövig, *Das Sendungsbewusstsein Jesu und der Geist* (Bertelsmann, Gütersloh; M.6).

² Bertelsmann, Gütersloh; M.7.

³ *Die Apokalypsen des Ezra und des Baruch in deutscher Gestalt*, herausgegeben von Dr. Bruno Violet, mit Textvorschlägen für Ezra und Baruch, von Dr. Hugo Gressmann (Hinrichs'sche Buchhandlung, Leipzig; Gm. 22.50 geh.; 25.50 geb.).

that he has laid particular stress on rendering the books, especially the poetical pieces, into the best possible German. 'Verse should be heard and not only seen.' These are excellent principles, which modern translators of the Bible would do well to lay to heart. Literature has its rights as well as scholarship. The translation is throughout accompanied by very careful textual notes. Altogether Violet must be congratulated on having made a most valuable addition to the existing literature on Apocalypses.

The fourth number of the *Inscriptiones Latinae Christianae Veteres*¹ has just appeared. It deals largely with the ministers and rites of the Church, and besides its ecclesiastical interest, it has much that is valuable to offer to the student of the Latin language. As an indication of pronunciation may be quoted No. 1537: 'fuit mihi natibitas Romana, nomen si quaeris, Julia bocata so, quae vixi munda cum byro meo Florentio.' An elegiac line in No. 1310 recalls the older classical style, 'conspicuous vixit, flebilis occubuit'; and as an illustration of the persistence of ancient ideas, cf. No. 1293: 'si quis vero hoc monumentum meum inquietare voluerit, sit anathema.'

Three more numbers of *Der Alte Orient*² are to hand. Wilhelm Weber offers in *Der Prophet und sein Gott* (Mk.3.60) a very elaborate study of the fourth Eclogue of Virgil, in which he traces the connexion between the thoughts and ideals which it reflects and similar thoughts and ideals in Greek, Persian, Indian, and Babylonian literature. He also traces with much minuteness the historical situation in Rome when the poet wrote, so that we are furnished with an abundance of material for forming an independent judgment on the mind of Virgil and the motive and purpose of his great poem.

In *Die Stellung des Osiris im theologischen System von Heliopolis* (Mk.1.20), Adolf Rusch, fully conscious of the speculative nature of his investigation, endeavours to trace the rise of Osiris from the position of a local god, perhaps originally not even Egyptian, to the exalted position which he won in later Egyptian worship. There appears to be no certain trace of Osiris before the middle of the fifth dynasty, and his prominence, it is argued, was probably due to the deliberate propaganda of the

priesthood of Heliopolis, into whose system he was early adopted.

An important contribution to our knowledge of the Ancient East has been made by Professor Anton Jirku in *Die Wanderungen der Hebräer im 3 und 2 Jahrtausend v. Chr.* (Mk.1.20). Dr. Jirku begins by pointing out that while Hebrew and Israelite are usually practically synonymous in the Old Testament, they are sometimes quite certainly the names of distinct peoples (cf. 1 S 13^{6f.} 14²¹). He then traces the Habiru through history: in the third millennium B.C. they appear as mercenaries, in southern Babylonia: in the first half of the second millennium they reappear, again as mercenaries, but now in the service of the Hittites: in the 15th and 14th centuries, as the Amarna tablets indicate, they are involved in attacks on Syria and Palestine—to this period Jirku would ascribe the incident, which he thinks rests on a cuneiform original, described in Gn 14, with its significant allusion to 'Abram the Hebrew'; in the period 1300–1100 we find the 'pwrj (apparently the same people) in Egypt. This outline is in remarkable harmony with the Biblical traditions of pre-Israelitic times. The fact that Jacob, the 'grandson' of 'Abram the Hebrew,' has his name changed to Israel (Gn 32²⁸) probably points to the fusion of the two peoples, though, as we have seen, there are sporadic traces of the 'Hebrews' as late as the time of Saul. Not the least interesting part of this stimulating discussion is the suggestion that the bold warrior Abram of Gn 14 is the real historical Abram, while the hero of 'faith' is a later idealization, comparable to the Chronicler's idealization of David.

JOHN E. MCFADYEN.

Glasgow.

A Book of Apologetics and one on the Science of Religions.

THE issue of this attractive volume³ has been promoted by the old students of Professor Bridel, on the occasion of his seventieth birthday. The graceful custom has enabled a wider circle to enjoy the genuine privilege of reading essays in apologetic and ethical theology marked by the wise and mellow insight of a practised mind. They deal with such topics as 'Human Aspiration and Christian Faith,' 'On the Historical Character of Christianity,' 'Can

¹ Weidmannsche Buchhandlung, Berlin; Mk.3.75.

² Hinrichs'sche Buchhandlung, Leipzig.

³ *L'Humanité et Son Chef*, by Professor Philippe Bridel (Librairie Payot et Cie, Lausanne, 1925; 6 fr.).

Faith in Jesus be the Final Religion?' 'Human Life and the Gospel'—this last being a tolerably full discussion of the moral principles which faith engendered by Christ will bring to bear on the problems of modern society.

M. Bridel holds, and argues insistently, that individuals and nations will throw up the moral struggle if they once come to believe that the ideal is unattainable—the more so that, owing to present-day publicity, all classes know instantly what the higher minds are thinking. Further, the ideal can retain its stimulating power only if it is transcendent. No purely mundane goal will continue to hold man's longing gaze. How can we forget that this earth one day will perish, carrying its ideals with it into the gulf, if they are earthly and no more?

The essay on Christianity and History contains fresh and striking ideas. It is pointed out that by partaking in history the Son of God has consented to be the object of human testimony, and such testimony can never be wholly beyond the reach of doubt. But our faith in God covers this matter, as it does others. 'The same Divine power that watched over Jesus, even when exposing Him to the cross, and did not permit Him to be lost in the grave, will it not also watch over His memory, to secure that it shall never sink into the abyss of oblivion or be stifled in the darkness of mere legend?' (p. 55). Against Strauss, the writer makes it perfectly clear that we cannot justly decline the thought of incarnation in a person while clinging to the thought of incarnation in the race. No race can be a perfect medium which is composed of imperfect individuals. Christ is unique, but He is not an intruder. And in the world we know, with its realms of Nature and history, there are new beginnings in plenty to serve as analogies for the appearance of Jesus, the Head of a redeemed humanity.

It is historical science which raises the question whether Christ may not be superseded to-morrow; but, as M. Bridel observes, to displace Christ is to kill religion, for our choice is between Christianity and atheism; and to kill religion is to put the knife to the throat of science itself. It is to break the hidden spring prompting all our efforts to transcend the life of sense. True, the absoluteness of the gospel can never be proved irresistibly; the faith that it is absolute rises out of direct and personal experience. 'If humanity fails to recognize the God-man in Jesus, it will not look to the future for another. It will stop believing in the possibility of

communion with God, and in ceasing to believe it will have quenched the source of its moral life' (p. 125).

Special note ought to be taken of the study of Christian social ethics with which the volume closes. Nothing in the book is so impressive as the use M. Bridel here makes of the doctrine of Creation. We are living in a world that God made; if this be true, it has the most far-reaching ethical implications. It inculcates respect for the body; it justifies the Reformers' rehabilitation of work; in particular, it compels us to recognize the State as something appointed by our Father's will. The State exercises legitimate power, as our parents do. When the reign of human law appears to us harsh or cruel, therefore, we must not repudiate it in petulance. We are to be imitators of God, who is a patient Creator, not rejecting the inadequate because of its curable faults, but adopting it as a stage preparatory to better things. It is a false spirituality which flouts the social and civic bonds. Let us not be superior to the company God has given us.

We part from this work with a feeling of gratitude for the suggestions of a courteous and reflective teacher. His writing has the lucid ease that goes with clear-run thought.

This is a solid book of Prolegomena,¹ designed to help in laying truly the theoretic foundations of the Science of Religions. As with all books on method, we are tempted to protest against its over-emphasis on preliminaries; can the orchestra not cut short its tuning up, and play something? But this movement of impatience is scarcely justified; there is much to be learned from Wach's patient and well-informed analysis. He argues that if the Science of Religions is to take its place as an independent science of mind, it must gain a clear understanding of what differentiates it from the philosophy of religion, alike in starting-point and in aim. It must set out from the given religions of history. Hence its method in essence must be empirical; it makes no use of procedures which are deductive or *a priori* in character. It has to describe the actual faiths and worships that exist or have existed, to investigate their origin, to exhibit their frequent dependence on each other, to follow in detail the process of their development; in short, to ascertain the bare facts, and explain them genetic-

¹ *Religionswissenschaft*, by Joachim Wach (Hinrichs, Leipzig, 1925; pp. vi, 209; M.6.75).

ally. On the other hand, the philosophy of religion deals with the great conceptions found in the religious mind. It seeks to distinguish between what is permanent and what is temporary in these conceptions, between the accidental and the necessary, the actual and the valid, the true and the false; and in doing so it employs standards of criticism which the empirical facts themselves do not supply, but which spring from reason as manifested in judgment and evaluation. Thus the most important task imposed on the Science of Religions is to interpret the development of each religion as the unfolding of its inherent principle. It is not a normative science. It does not aim at demonstrating what religion is in the ideal sense. Nor does it inculcate practical measures. As a science, it must go to work without presuppositions.

At various points Wach calls attention to the influence which certain notable thinkers of the nineteenth century have exerted on the growing self-consciousness of the new science. Hegel, Kierkegaard, Dilthey, and Troeltsch are the chief names, with Herder as a more distant predecessor. Wach knows English work, and American too, although his index contains only a single reference each to Tylor, Robertson Smith, and Marett. But his gaze is fixed chiefly on Continental writers. He holds that the Science of Religions got its initial impulses from philosophy, not theology. It was long subject to the injurious patronage of outside interests, most of all perhaps of Positivism, which helped the investigation of primitive cults, but had no right to throw on higher ones. Nowadays it suffers from the psycho-analytic prejudice that a certain knowledge of psychology is all the equipment that the student of religions needs. People still require to learn that the Science of Religions has nothing to do either with the origin of religion

or its aim; it is concerned only with what history tells us. It can assure us of the eminence of Christianity, not of its finality. But what it has to do for religions in general and in particular is just what Theology has done for the Christian religion—study it historically from every side. As an example of the big peripheral problems awaiting treatment we may select this: the Science of Religion must inquire into the mutual influence actually exerted in the past by religion, law, art, and economics. But, indeed, the list of unanswered questions still to be dealt with could be made nearly endless.

The Science of Religions, in Wach's view, divides into two parts: first, History of Religions; next, the systematic study of the types of religion and the structural formation by which each religion is constituted. To this latter problem, what is meant by systematic as opposed to purely historical interpretation, Wach devotes an unusually interesting and suggestive closing chapter.

The book is invaluable as a bibliography of its subject. Nothing could be fuller or more judicious than the writer's citation of his authors. But he drives his conscientiousness too far. There is at points too little text and far too many notes. 'The artist is known by selection' is a winged word of Goethe. Wach should trust more to his own able mind and quote less. He scarcely faces the question, what is to be done when in this wonderful field of religion our precise distinctions between science, philosophy, and faith fail us altogether, because the same man may be devoted to all three. Which is, then, to have the upper hand? And, on reflection, will he really defend the position that we can understand religion seriously without being ourselves religious?

H. R. MACKINTOSH.

Edinburgh.

Into a Far Country.

BY THE REVEREND JOHN LENDRUM, M.A., ELGIN.

'INTO a far country'—how is it the words are so familiar and sing themselves in the mind like the fragment of a song? It is because the phrase occurs not only, as we know, in the parable of the Prodigal Son, but also, we find, in other parables

as well—in that of the Talents, in that of the Pounds, and in each of the three versions of that of the Wicked Husbandmen. It occurs no fewer than six times within the first three Gospels, and every time in one of Jesus' parables. And also

in certain other parables, while the exact words 'into a far country' do not occur, there is the same idea somewhat differently conveyed. Now a phrase that occurs so often must be one of the bricks with which Jesus built up His parables, one of His favourite pictorial touches, one of the abiding forms of His imagination. And if it is as much as that, it is likely to be something more. It is but an artist's device, a feature in His stories, but yet, if it recurs again and again, it must in some measure suggest His way of looking at things, and might, if studied more closely, yield us a hint or two as to His view of life and of the world. Beneath the garment woven by the fancy to fit it, there will be some spiritual truth, half-concealed perhaps, yet also half-revealed.

I.

First of all, then, the phrase occurs in the kindred parables of the Talents and the Pounds. 'The kingdom of heaven is as a man travelling into a far country'; 'A certain nobleman went into a far country' (Mt 25¹⁴, Lk 19¹²). In either story a master, before going 'into a far country,' calls his servants and gives them money to trade with, and then 'after a long time' returns and reckons with them and rewards them according to their diligence. By that phrase 'into a far country,' what truth is it Jesus suggests or hints at? It is just that which Browning puts so strikingly in 'Christmas Eve,' where he says that God, after creating man:

stands away
As it were a handbreadth off, to give
Room for the newly-made to live,
And look at him from a place apart,
And use his gifts of brain and heart.

It is God who has made us, and He too preserves us in being, so that, were He to withdraw Himself wholly from us, we should forthwith cease to be. All we have also—gifts, talents, lot, opportunity—is of His giving. Apart from Him we have nothing, are nothing. And yet, while thus dependent, we are granted also a certain and not unreal independence. God stands, as it were, away from us a handbreadth, leaving us to walk on our own feet, allowing us freedom of choice and action. He gives us powers and sets us tasks, and then, as it were, He moves away from us—not in unkindness but in wisdom—so that we may be on our own, and, putting ourselves into action, may attain

to skill and knowledge and virtue. A wise teacher does not do the child's sum for him; he goes away and leaves him, for a while at least, to work it out for himself. It is told of an English king that, urged to send help to his son who was hard pressed in the hottest of the fight, he refused, saying, 'Let the boy win his spurs!' And even so does God deal with men. He does not stand so close as to dominate us. He does not do everything for us. He moves off and gives us room and liberty. And that is the deep truth which Jesus suggests when in His parables He makes the master of the house go off on a journey 'into a far country.' For always He speaks to us, not in the abstract terms of the philosopher, but in the concrete images of the poet. If at times God lays heavy tasks upon us, leaves us to fight against heavy odds, pays no heed to our prayers for release, it is not that He is careless or unkind; He leaves us to ourselves only because He desires to make men of us and calls us to virtue and to glory. Nor are we to imagine because we are thus left free that therefore God does not care how we live, or that there will never be such a thing as a day of reckoning. The Master goes into a far country, as Jesus says; but also, as Jesus never omits to add, one day He will return.

II.

In the second place, this phrase occurs in each of the three versions of the parable of the Wicked Husbandmen: 'A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time' (Lk 20⁹). In what follows the allegory is transparent. It is Jesus' philosophy or epitome of Jewish history. The Jews had been highly favoured, entrusted with the true faith and knowledge of God, yet when God sent asking from them the seasonable fruits of loyalty and righteousness, they persecuted His messengers the prophets, stoning and casting them forth, and when at last He sent His own Son, even Him they did not receive, rising up against and doing Him to death. And it is very striking—much more impressive than any direct claim to be of God—how Jesus calmly, unconsciously perhaps, assumes the first and greatest place for Himself. But the point for us meantime is a minor one: Why in His story does Jesus make the owner of the vineyard, who plainly stands for God, go off 'into a far country'? Why should he not live near his property, so as to watch it, and, when he

wants fruit, why does he not come and ask for it himself? We feel of course that Jesus is right, and the reason is not far to seek. 'And went into a far country'—by that one touch Jesus gives His picture the true perspective, and keeps it true to the conditions under which human life is lived. We believe in God, for this life of ours must have had an Author, the great, rich world in which we live must have had a Creator, and the conscience within us bears witness that we have a Master to whom we owe reverence and obedience; and yet we have never seen Him. He sends messengers to us, prophets and poets, and He has even, we believe, spoken to us in a Son, who is His image; but He Himself dwells and remains apart, lingers as it were in a far country. 'No man hath seen God at any time.' We wonder at times why God should hide Himself thus, never permitting us even a glimpse of His face; and yet, on second thoughts, we begin to guess at His reasons and find that here also God's way is best. If all truth lay at our feet, we should not value it, nor should we have the interest and discipline that pertain to searching for it. Or if God did not hide Himself, dwelling afar in a haze of mystery, we should neither adore Him nor desire to know Him, and that search and aspiration after God, which is the noblest of human tasks, would have been denied us. Just as when we teach a child to walk, we go a little way off and entice him to come to us, so God goes 'into a far country,' and bids us come to Him, and in the effort of climbing and aspiring to Him we attain to the things that make us men—faith and character.

III.

In the third place, there are other parables in which, though the exact words 'into a far country' are lacking, there is the same idea somewhat differently expressed. Thus in Mk 13³⁴ we read: 'For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.' In Matthew and in Luke there are like passages, in which the story is of a householder who, going from home, was so long absent that the servant left in charge was tempted to neglect his duty, saying, 'My lord delayeth his coming.' So also in the parable of the Ten Virgins we read that 'the bridegroom tarried.' These phrases all occur in parables dealing with Jesus' return or second advent, and,

whether by greatness of distance or by length of time or absence, what they all imply is that between His comings there was to be an interval—an interval of some duration, an interval at least long enough to test the faith and faithfulness of His waiting servants.

Is it not, then, rather strange that the first Christians overlooked a hint so often and so plainly given, and went off on the notion that Christ was to return almost at once? It may be they were blinded by the very eagerness of their faith. What they so passionately desired they were unable to believe God would withhold. Or perhaps, unconsciously, they shrank from the long and heavy task in which any delay would have involved them. Their horizon, too, was narrow and their outlook parochial. All they thought of was the saving into God's Kingdom of themselves and a few more of their own generation; they never dreamt of a gospel that was to be carried to the ends of the earth, and a church that was to grow from more to more throughout the ages. But here also, as elsewhere, Jesus was right and His disciples wrong. Centuries have passed, and still Christ tarries. Truly it is 'into a far country' He has gone. Looking back on the long stretch of history behind us, we seem able to trace a steady progress and increasing purpose, and we argue that God would not interfere to break off suddenly so grand a work, but will rather carry it forward slowly and surely to perfection. Yet we, too, may be wrong with our idea of slow, unbroken progress, just as the first Christians were wrong with their idea of sudden, catastrophic consummation. For, after all, the final end in view is not the reaching of a perfect state of society but the making of souls—the training of men in character; the work is there for the men, not the men for the work. And if that be so, then the probation might, with perfect fairness, be brought to an end at any time. In respect of the individual, indeed, what for him is the end may come any day. And the uncertainty is part of the discipline. Jesus' simple picture still carries for us the truth that is deepest and the truth that comes closest to soul and conscience. Our Lord has gone 'into a far country,' and though He may delay His coming, yet, for all we know, He might come to-night. Hence for us the great thing is to watch and to be ready; we are so to live day after day that whenever He should come, we shall not be surprised in that which is unworthy.

IV.

There remains the phrase as it meets us in the parable of the Prodigal Son. 'The younger son,' we read, 'took his journey into a far country' (Lk 15¹³). And here the surroundings of the phrase and its suggestions are altogether different. In the other parables the suggestion is of God moving away from man; and when He so moves, it is in wisdom and from kindness, and in appearance rather than in reality. But here the suggestion is of man moving away from God; and when he so moves, it is in waywardness and folly, and also the separation is real because it is moral—a separation in will and heart. Sin, indeed, is the only thing that really separates between man and God. God is great and infinite, while we are frail and finite; His thoughts are far beyond our little minds; we may apprehend, but never comprehend, Him. Yet these things, being intellectual or meta-physical only, put no real barrier between us and Him, any more than a difference in rank or knowledge, as between a learned scientist and a simple peasant, need prevent true friendship. It is only when a man does what he knows to be wrong

and deliberately takes his own way as against God's that sin snaps the moral tie and there comes separation and distance between man and God. To sin is to travel into a far country—to turn one's back on God and move farther and farther away from Him, until at last He ceases to be seen or to be real.

Yet even from the far country there is a way of return. Only let a man repent and turn again towards his God, and at once the barriers lift, the distance is wiped out, and once more God is near. Only let him arise and go to his Father, and already his Father is on the way to meet him. 'When he was yet a great way off, his father saw him, and had compassion and ran, and fell on his neck and kissed him.' God does not leave us to cover the whole distance our sin had put between us and Him; He sees us afar off and runs to meet us, obliterating it. And, indeed, the grace of God is greater even than Jesus' picture of it. For God was not content to wait until men should return to Him, but into the far country sent His own Son, who comes down to us even amid the swine-troughs, and standing by us and touching us on the shoulder, says to us, 'Come, and let us return to the Father.'

Contributions and Comments.

Note on Two Passages in Dr. Moffatt's 'Old Testament.'

In a review contributed to the *Jour. Roy. Asiat. Soc.*, I ventured to question the correctness of the translation of the expression *כָּה יְהוָה לִי וְכָה יִשְׁפָּא*. Perhaps you will allow me space in your columns for a note upon it and upon another expression, *בְּרִנְיָת הַפְּרִדָּה*. The explanation of both is suggested by the purport of phrases used to-day in countries where obscene abuse is common.

(a) Referring afterwards to such abuse, a man will avoid the actual words which were employed, but will indicate them in vague terms, e.g. 'may such and such happen in such a way to you.' So a passionate man, invoking curses upon his own head, is apt to spend his anger in lengthy maledictions. In relating curses of that kind a narrator would

naturally omit details, merely giving the words thus: He said, 'May God do so and so to me and even more,' and he would assume that the listener or reader was supplying the well-known details of what had been said.

(b) The other phrase Dr. Moffatt translates, 'You son of a runaway slave girl.' Now, whether we read *נְעוּת* or *נְעָרָה*, and whether we derive *מְרִידָה* from *מָרַר* or from *רָדָה*, the sense seems to me to be practically the same: current customs furnish the explanation. I feel sure that Saul's reference was to his own wife, not to other women. His meaning no doubt, was, 'You son of an immoral woman.' To any one who has frequently heard these or similar utterances there is nothing strange in Saul's so referring to his wife. On such occasions people never consider the literal meaning of their words; indeed, they would be shocked to be told that they had been insulting their wives or daughters.

it is not their intention to insult them, they simply use the words to which they are accustomed. Thus, to take a single example (not an obscene one), a very common objurgation addressed to a recalcitrant animal is 'Death to your master!' yet the speaker is himself the master.

A Biblical historian once asked, 'Was Saul thinking of some dark episode in his wife's past?' No, he was not, there was no intentional reflection upon her.

T. GRAHAME BAILEY.

London.

A Suggestion on Acts xix. 16.

BEING occupied in the preparation of the Acts of the Apostles for *The Westminster Version of the Sacred Scriptures*, I have received from Father Ronald Knox, M.A., New Testament Professor at St. Edmund's College, Old Hall Green, Ware, an interesting suggestion in regard of Ac 19¹⁶, which it appears worth while to publish beforehand separately. For what is here written I alone am responsible; but I acknowledge my debt for the main point in it to Father Knox.

The word ἀμφοτέρων in this verse is a well-known difficulty. The seven sons of Sceva have just been mentioned, but here we seem to have *both* of them mentioned without any previous limitation of their number to *two*. As so often, the difficulty makes itself felt in variant readings, but (*præstat ardua lectio*) they are evident evasions. The best supported variant is the obvious αὐτῶν, found in H (*Cod. Mutinensis*), L (*Cod. Angelicus Romanus*), P (*Cod. Porphyrianus rescriptus*), all of the ninth century, and other manuscripts, supported by the Syriac Peshitta, and also by the Coptic Version in the northern dialect, whereof the translation in the large Oxford edition (vol. iv. 1905) reads, 'he mastered them together.' In the southern dialect, however, the reading in translation is, 'he gained mastery over them, the seven' (Oxford, 1922); and the Harclean Syriac text (the margin is for ἀμφοτέρων) reads 'all of them,' a variant which I am surprised to find adopted by Dr. Moffatt in his translation (London, 1913), 'overpowered them all, and belaboured them.' (These last words seem to offer Dr. Moffatt's own explanation rather than translation, like his astounding version of the words at the Last Supper: 'Take this, it means my body' (Mk 14²²); and so the parallels). There are some other variants,

here and on v.¹⁴, but they do not seem worth mention.

The word ἀμφοτέρων itself has overwhelming support, including the Vatican, Sinaitic, Alexandrine, and Bezan manuscripts (אBBD), and is generally accepted as a certain reading.

The suggestion is based on the evident and tempting fact that two persons *have* just been mentioned, namely, Jesus and Paul, and seeks to apply the ἀμφοτέρων to them. The *sense* would then be, the evil spirit succeeded in getting the better of these two *names* because (so to speak) they were not used by a qualified person; *grammatically* one could either understand ὀνομάζων from ὀνομάζειν ὄνομα in v.¹³, or else (which Father Knox would prefer) take ἀμφοτέρων directly of Jesus and Paul, just mentioned—grammatically, as has been said, and pregnant.

The great emphasis in v.¹³ on the use of the words by the wrong persons is clear. Nor is it necessary to speak of the great significance of names as such in Holy Scripture generally, and in magical incantations. A sufficient illustration is to be found in the extract from the Paris magical papyrus printed in Professor Milligan's admirable little introductory manual, *Greek Papyri* (Cambridge, 1912: No. 47), where the name of Jesus appears with that of Abraham, Isaac, and Jacob, though the spell is of heathen origin. These exorcists appear to have thought that they had got hold of a telling name, such as would constrain the evil spirit, but the latter was able to get the better of these names, because the use of them was unwarranted.

There was a certain turning of the tables. The word ἰσχύω is used in Mk 9¹⁸ of power against a dumb spirit, and in the Apocalypse (Revelation) 12⁸ of the power of the devil and his angels, which fails; here it prevails. But for κατακυριεύω, which is more immediately in question, the best illustration I can find for this turning of the tables is the use of the word in the Shepherd of Hermas, quoted *sub voce* in Preuschen's *Handwörterbuch zum griechischen Neuen Testament: Mandatum*, vii. 2, κατακυριεύσεις τοῦ διαβόλου: cf. *Mand.* xii. 6. 2, 4, etc.

I have not been able to find any trace of this suggestion in existing commentaries; in actual fact it is certainly original. The expression would be paradoxical, almost distasteful, yet might be highly compressed for the sake of the vivid narrative; though, indeed, in translating the Acts one

finds other examples of difficult pregnant expressions, more so perhaps than is generally realized (cf. Ac 10³⁴⁻³⁹ 19⁴⁰; and the repetitions of αὐτός in Ac 25¹⁻³). I would not claim any certainty for the new rendering, but I do not think that it can be rejected with any certainty either.

CUTHBERT LATTEY.

St. Beuno's College, St. Asaph.

A Suggested New Reading in Col. ii. 23.

IN the passage Col 2²⁰⁻²³, after the indignant question, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε Μὴ ἄψῃ μὴδὲ γεύσῃ μὴδὲ θίγῃς, St. Paul goes on to argue the uselessness of such voluntary restrictions, and then continues (according to the present text in WH) αὐτὰ ἐστὶν λόγον μὲν ἔχοντα σοφίας ἐν ἐβελοθησκίᾳ καὶ ταπεινοφροσύνῃ [καὶ] ἀφειδία σώματος, οὐκ ἐν τιμῇ τινὶ πρὸς πλησμονὴν τῆς σαρκός.¹ About the words enclosed in [. . .] there is a note in WH, 'some primitive error probable.' As it stands, the Greek is difficult to translate, and the rendering in R.V. ' . . . and

severity to the body; but are not of any value against the indulgence of the flesh,' though it gives a good sense, seems rather to force the Greek words. ἐν τιμῇ τινὶ hardly seems a Greek phrase, πρὸς can only be translated 'against' because that is the meaning desired: also it may be noted that the whole passage would run better if there were δ answering to the μὲν in λόγον μὲν ἔχοντα.

I would suggest ἀφειδία δὲ σώματος οὐδὲν εἰ μὴ πρὸς πλησμονὴν τῆς σαρκός. The alterations from the present text are extremely slight, as can be seen if the words be written in uncials. We get rid of the doubtful καὶ, the insertion of δέ is a slight matter, and it is easy to see how οὐδὲν εἰ μὴ could become changed to οὐκ ἐν τιμῇ τινὶ. The translation would be 'but severity to the body is nothing, except it be that it leads in the direction of indulgence to the flesh.' For this use of οὐδὲν we may compare 1 Co 8⁴, οἶδαμεν ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ, and the sarcasm of the latter part of the sentence is quite in St. Paul's manner. The lives of hermits and other ascetics prove that severity to the body does not abolish temptations of the flesh.

ERNEST CLAPTON.

Sherborne, Dorset.

Entre Nous.

SOME TOPICS.

Parables.

'These [the Parables] are the finest short stories in the world. Their construction, their rigid economy of material (sketching a vivid portrait in a sentence), the exactly right proportion with which subordinate detail is kept in its place yet contributes to the whole effect, their notes, varying with the theme, of warning, irony, tender appeal—such are a few of the qualities which make our Lord's parables unique in literature. Nor, on occasion, was humour lacking from them. When that unforgettable picture was given of the man with a beam in his eye plunging after his neighbour and saying "let me pull out the mote out of thine eye"—then surely a wave of laughter swept over the listening crowd.

'It has been said often that the miracles were acted parables. With at least an equal truth we may add that the parables were spoken miracles.

The more closely we examine them, the more overwhelming will their perfection seem. Readers have been apt to suppose—without, probably, giving the matter much thought—that these surpassing stories were happy improvisations of the moment. It seems incredible, anyhow, that the longer parables—things exquisitely perfect in every detail, as the stories of the Good Samaritan and of the Prodigal Son—could have been suddenly extemporized. Rather I like to think that here we may find what will be to most of us, perhaps, a new aspect of our Lord's life on earth. He prepared His teaching carefully. This was one use to which He turned those hours spent apart. Work of this quality was not achieved without effort. He knew the difficulties and the joys of creative art as He gave Himself to fashioning these matchless parables. All of us who write, or indeed practise any art, may find help in that thought.¹

¹ A. C. Deane, *How to Enjoy the Bible*, 59.

No Mediator.

'Some critics, drawing a deduction from the parable of the Prodigal Son, say that no Mediator is necessary for our meeting with the Father, for the prodigal went straight to his father without a mediator. But they forget that the cases are not parallel. The prodigal had no need for a mediator because, before leaving the father, he had lived with him, and knew him well. There was no need for any one to tell him about the father. It was the experience of his father's fellowship alone which brought him home. Had he not had this, he could not have come back to the father without the help of a mediator.

'So too it is with the Christian, who, after having lived in fellowship with God, has for some reason or other gone astray into sin. The very barrenness of his life has at last forced him to remember his past Christian experience, and when in true repentance he comes back to the Father, he comes knowing that the Christ and the Father are one (Jn 10³⁰), and that he can come without any other mediator. But no other sinful man except the Christian who has strayed can know the Father, or go to Him without the mediation of Jesus (Mt 11²⁷, Jn 14⁶).'¹

Selfishness.

'If we apply mercury to the back of a piece of glass, we make a mirror which reflects our faces, but if no mercury is applied, we look right through the glass. So if we back our lives with selfishness, we see in them only the reflection of self, but if the screen of that selfishness is removed, then wherever we look, God will appear, and we shall know that we are shielded in His loving arms.'²

Moderation.

'Moderation in renunciation as well as in pleasure—"the middle path"—is often the best means of obtaining the object that we desire. Failure to get it often comes from our having gone too far on one side or the other of its appointed limits. To continue living in absolute darkness is as harmful to the eyes as is excessive brilliance of light, which may also blind us. Excess of cold, or of heat, may cause hurt, but within ordinary limits of temperature are useful and pleasant. A low sound, difficult to hear, is irritating, and a very harsh sound may even injure our ears, but within moderate limits we hear with pleasure sounds musical and sweet.'³

¹ Sadhu Sundar Singh, *The Search after Reality*, 81.

² *Ibid.* 93.

³ *Ibid.* 95.

A Prince's Ordeal.

'The Prince's confirmation on the 1st April 1858 was, in his parents' eyes, an event of profound moment. Preparation for the ordeal was long and thorough. The day before the ceremony, Gerald Wellesley, Dean of Windsor, who enjoyed the complete confidence of the royal family, subjected the Prince, in the presence of his parents and of Archbishop Sumner of Canterbury, to a full hour's oral examination. "The examination," wrote the Queen to her uncle, King Leopold, "was long and difficult, but Bertie answered extremely well."⁴

A TEXT.**Phil. ii. 30.**

'There is one word which St. Paul uses of Epaphroditus which has the effect of giving us this more definite perception of the kind of man he was. Describing the illness which overtook Epaphroditus, Paul tells the Philippians in v.³⁰ that "for the work of Christ he came nigh unto death, *hazarding his life*." "Hazarding his life"—there is the phrase which turns a light upon the face of Epaphroditus: "casting his life like a die," "laying down as his stake *his life*."

'Epaphroditus was a man who at the great game of life put down his stake for Christ—and his stake was his life. The word *παραβολουσάμενος*—throwing down a stake—occurs nowhere else in the New Testament. It is a great and illuminating word—one of those words which, applied, as here, to the Christian life, subject us all to a new test. The idea is, of course, taken from the practice of gambling. A player puts money upon some chance which for reasons of his own he hopes will answer to his expectations. He takes a particular risk, and is prepared to abide by the result. The result may be against him or for him. The risk he takes is a money risk; and it may be small or great. It may be an idle throw, or it may be a throw which involves his fortune. In either case it is the staking of his money. But, taking a clue from St. Paul's word here, in the stake of faith a man must lay down, not some superfluous coins which he can afford to lose: he must lay down something which is so great, so personal, so bound up with his dearest life that, if it be lost, then everything is lost.'

This extract is from Dr. J. A. Hutton's latest book *As at the First*, a review of which will appear

⁴ Sir Sidney Lee, *King Edward VII.*, 47.

next month. It is the first of a series of 'Little Books on the Christian Life,' edited by the Rev. J. M. E. Ross, M.A., and published by Messrs. Hodder & Stoughton (3s. 6d. net).

NEW POETRY.

Dorothy A. Heinlein.

Since 1915 Mr. Basil Blackwell has published every year a small volume of Oxford Poetry (quarter parchment, 3s. 6d. net; paper covers, 2s. net). *Oxford Poetry, 1924*, contains only one poem by a woman—Dorothy Alexander Heinlein of St. Hilda's. We give it here:

ELEGY.

Lazarus, why did you not tell
What is beyond? Then I should know
How deeply lies the dust, the snow,
Over her who was loved so well.

You could have whispered it quite low,
'Twould scarce have tarnished Mary's trust,—
'Mary, but lightly lies the snow,
Mary, but lightly lies the dust.'

The following poem is by Mr. R. Robinson of Oriel:

THE USES OF POETRY.

When I was quite a little boy,
I wrote my poems out of joy;
And now I'll not be young again,
I write them chiefly out of pain.
My boyish rimes were very sad;
They were like lead, to hold to earth,
The joys that nearly burst their girth,
And keep a boy from going mad.
But now that I am getting old,
I poetize to turn to gold,
That superfluity of lead
Which presses on my weary head.

Hawker.

Mr. John Drinkwater is editing a series of 'Little Nineteenth Century Classics' (Blackwell; 2s. 6d. net). The first of the series is *Twenty Poems*, by the Rev. Robert Stephen Hawker, who was Vicar of Morwenstow in North Cornwall for more than forty years. Mr. Drinkwater says that Hawker told his friend Godwin that the reason why he would like his poems preserved was that his children might know their father by them, that they might remember, in his own lovely phrase, that 'he had good images once in his mind.'

They deserve to be better known than they are.

They are probably quite unfamiliar to this generation, with the exception of the 'Song of the Western Men,' with its burden 'And shall Trelawny die?' and 'Datur Hora Quiet,' which we quote:

'So when even was come, the Lord of the Vineyard
saith unto his steward, Call the labourers, and give
them their hire.'—Mt 20⁸.

'At eve should be the time,' they said,
To close their brother's narrow bed:
'Tis at that pleasant hour of day
The labourer treads his homeward way.

His work was o'er, his toil was done,
And therefore with the set of sun,
To wait the wages of the dead,
We laid our hireling on his bed.

To the MS. of this poem is the following note:
'Why do you wish the burial to be at five o'clock?'
'Because it was the time at which he used to leave
work.'

The second volume in the series is *Essays*, by Hartley Coleridge; and the third, *Twenty Poems in Common English*, by William Barnes.

Eva Gore-Booth.

Miss Eva Gore-Booth's latest volume is *The Shepherd of Eternity* (Longmans; 4s. net). Her native Ireland inspires few of the poems, but in the lines 'In Oxford Street' she returns to Lissadell (spelt Lissadil for purposes of rhyme). We quote:

τετέλεσται.

'He failed,' I said; 'the deed he came to do
Two thousand years ago is still undone;
There is no mercy yet under the sun,
And Love lies dead beneath God's gentle blue.'

It is not true; the Doer knew the Deed.
A million years is but a little thing,
The sunshine and the sap of a short spring,
To raise the tree of life out of its seed.

Safe buried under our fierce dreams of power,
The tree's deep roots grow, sheltered from the wind,
For there is One, greater than all mankind,
Who in the soul of each man waits his hour.

Yea, even to our broken world of clay
The Son of Man in Man shall surely come,
Then will I cry to Love who now am dumb,
'Dear friend, I heard thy footsteps yesterday.'

Printed by MORRISON & GIBB LIMITED, Tanfield Works,
and published by T. & T. CLARK, 38 George Street,
Edinburgh. It is requested that all literary communications be addressed to THE EDITORS, Kings Gate, Aberdeen, Scotland.